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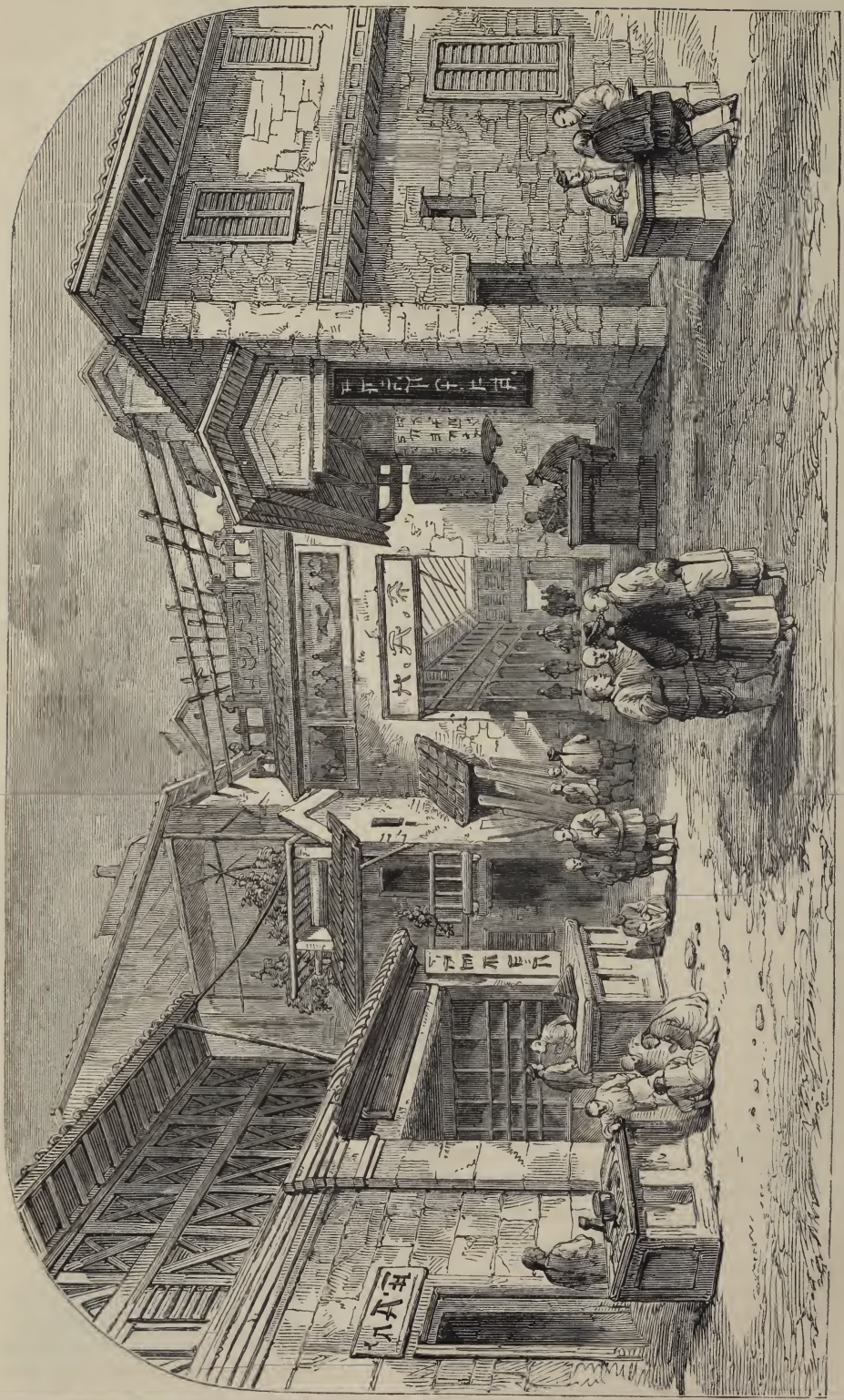

OLD CHINA STREET, CANTON.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

THE EVANGELICAL CONFERENCE AT AMSTERDAM.

[A notice of Missions at Canton and several other articles have been necessarily kept back to enable us to insert the first two articles, which have arrived as we are going to press.]

Our readers are already acquainted with the fact that the Executive Committee of the Evangelical Alliance in Holland, invited their brethren of all Churches and all nations to hold their Fifth General Conference in the city of Amsterdam, during the month of August. The response to this invitation was so general, that on Saturday, August 18th, a numerous company had arrived in Holland, numbering amongst it representatives of Churches in all parts of the world. We cannot attempt to give a correct list of all those who attended, either as visitors or as speakers; but the following names will shew the different denominations making up the assembly:—Rev. Drs. Guthrie, M'Cosh, Mullens, Gladstone and Steane; Revs. Archdeacon Philpott, J. Howard Hinton, J. Davis, F. Tucker, Canon Battersby and T. R. Birks. Amongst foreigners present were Drs. Tholuck, D'Aubigné, Krummacher, Lange, Doodes, M. Bersier and many other distinguished and well-known names. The countries represented were, England, France, the United States, Germany, Holland, Belgium, Switzerland, Italy, Spain, Sweden and the East.

The good friends in Holland left nothing undone to secure a hearty reception for their visitors. Those who had signified their intention of being present were comfortably quartered in private families or hotels, and the general impression made upon visitors was that every care had been taken to ensure them every comfort in their Dutch home.

On Sunday, sermons preparatory to the forthcoming Conference were preached in the English Episcopal church, in the French, Presbyterian and national churches. The sermon in the French church was by M. Bersier, the greatest pulpit orator of France, and was a masterpiece of eloquence. It was an earnest protest against the present divisions in the Churches of Christendom, and an earnest appeal to Christians, generally, to live and labour in a spirit of union, and to contend together for the faith once committed to the Saints. The official sermon in connexion with the Conference was delivered by Professor Van Oosterzee, one of the most popular preachers of Holland. The church selected was the *Nieuwe Kerk*, or second cathedral in Amsterdam, a splendid structure, lighted by more than seventy painted windows and capable of accommodating about seven thousand persons. It is supposed that about five thousand were present on the occasion. Professor Van Oosterzee's text was most happily selected from the last chapter of the Acts of the Apostles:—"We came to Puteoli, where we found brethren, and were desired to tarry with them seven days; and so we went toward Rome. And from thence when the brethren heard of us they came to meet us as far as Appii Forum and the Three Taverns, whom when Paul saw he thanked God and took courage."

On Monday morning the visitors assembled at eight o'clock in the large and elegant hall set apart for the business of the Conference. The hall had been decorated with the arms of all nations, and along the walls were inscribed in gilded letters the names of Calvin, Luther, Cranmer, Egede, Zuingle, Savanarola, Washington, Mariux

St. Aldegonde and Gustaaf Adolf. Fronting the platform was inscribed the motto of the Evangelical Alliance, "In necessariis unitas, in dubiis libertas, in omnibus caritas." The growth of the Alliance was tastefully represented by four figures very well executed, size of life, showing the Alliance laying the foundation stone in London, 1846, adding a second stone in Paris, in 1855, a third stone at Berlin, in 1857 and a fourth at Geneva, in 1861.

Previous to the formal opening of the Conference, a prayer-meeting was held, and ministers of various countries led the devotions of the assembly.

At nine, Baron Van Wassenaar, the president of the Alliance in Holland, took the chair, and, speaking first in German and next in French, cordially welcomed the brethren to Amsterdam, and trusted that the blessing of the Most High would rest upon all the proceedings of the Conference.

Professor J. J. Doedes, Utrecht, then read a lengthened paper upon the religious condition of Holland, which was well received. He was followed by Pasteur l'Anet with a paper on the state of Belgium. Dr. Tholuck spoke hopefully of the religious condition of Germany. Pasteur Frommau gave an account of Russia and the Slavonic Churches.

After such a quantity of Dutch and German, it was pleasant for visitors to hear an address from the Rev. Canon Battersby, upon the religious condition of the Church of England. Assuming that the point of view of the Assembly was that of Evangelical Christians, he spoke of the doctrines taught in the Church, and the religious life of its members. In proof of the revived life of the Church of England, he alluded especially to the efforts which had been made to build churches, to the work of the London Diocesan Home Mission in connection with the Bishop of London's Fund. He glanced also at the work of education which was being carried on simultaneously with the work of Evangelization, to Home Mission work, conducted by the societies of the Church, and concluded by asking that the Church of England, as at present circumstanced, might share in the prayers of all Christians.

The Rev. J. Howard Hinton next read a paper upon the Nonconformist Churches. In relation to statistics, he said it was not possible to present a complete statement of the number of Evangelical Nonconformists in England and Wales, under the two heads of churches and church members. The returns were at once too defective and too dissimilar to render this possible. At present the Baptist denomination, particular and general, was the only one whose return was perfect, and this contained 2,264 churches, with 238,000 members. The churches in the Congregational body might be set down at 2,500, and, on an estimated average of a hundred members to each church, the members at 250,000. The Wesleyan Methodists had in Society 326,000 persons. The Methodist New Connexion reported 23,000; the United Methodist Free Church, 66,000; Primitive Methodist, 70,000; Bible Christians, 26,000; the Calvinistic Methodists, 90,000; Lady Huntingdon's Connexion, probably 3,000. Beyond this everything was conjecture. The sum of members was nearly 1,100,000; and, making a conjectural addition for the Evangelical sects and congregations unreported, the gross number might be estimated at a million and a quarter. The support of the Nonconformist ministry, the number of colleges, and kindred topics, formed the concluding particulars of a very interesting paper.

The condition of the Scottish churches was next introduced by the Rev. W. Robertson, who, from the increased liberality in these churches towards benevolent objects, argued an increase of spiritual life.

Professor Rosseuw St. Hilaire, Paris, read a paper on France and French Switzerland. He alluded to the favourable prospects of religious liberty in France, and to the permission which the Emperor of the French had granted for the preaching of the gospel in connexion with the great Exhibition. This paper was exceedingly well received.

Dr. Prime, of New York, next referred to the organization of the Alliance which had been formed in America, and concluded by giving a hearty invitation from his brethren to hold the next general conference in that country.

The Conference then adjourned to dinner; and in the evening a conversazione was held in the gardens surrounding the hall, which were beautifully illuminated. An excellent concert of sacred music was given. On Tuesday morning the subject before the conference was Theology. Professor Lange, of Bonn, presided, and introduced to the assembly Professor Herzog, of Erlangen, who read a paper upon the Spirit of Criticism. He was followed by M. Eugene Bersier, Paris, who reviewed the principal questions concerning the life of Jesus. The Rev. T. R. Birks delivered an extempore address upon scepticism and theology; and Dr.

G. J. Vinke, of Amsterdam, read a paper upon the Authority of the New Testament.

What are usually known as "the salutations" were now given. Rev. E. E. Bliss, of Constantinople, brought the salutations of the Turkish branch of the Evangelical Alliance, and bade the assembly greeting in the name of the Christians of Macedonia, Bithynia, Galatia, Cappadocia, Mesopotamia, and of all Asia.

Count Bernstorf, in expressing his congratulations, alluded to the good work which had been done by means of Sunday schools,—an institution which, he said, they had received from America.

Rev. Dennis Wortman offered the salutations of America, and expressed the hope that by and by they might have the pleasure in that land of receiving the Alliance. General Burrows spoke on behalf of Canada, and Mr. John Finch on behalf of the British branch of the Alliance. The most interesting feature of the day's proceedings was the delivery of a brilliant address by Rev. Professor M'Cosh, Belfast, upon "Moral Philosophy in Great Britain in relation to Theology." We have space for only one passage in the address :—

"In a paper read in 1864 at the Conference of the British Branch of the Alliance in Edinburgh, I spoke of the period as one of transition in respect of religious thought and conviction. Opinion has progressed rapidly since that time, and we are seeing more clearly the final issue. People were then trying to stop half way on the sliding scale; they are now made to see that they have no footing; they must either remount to the top or sink to the base. We are now far beyond the age of essays and reviews, which made such a noise a few years ago. The writers of these papers are reckoned antiquated by younger thinkers, who have gone a good many steps further on in the same direction. This advanced school is seizing some of the tutorships and professorial chairs in our colleges, and watching the examinerships in our competitive trials for public offices, which have now such influence over the reading and studies of our educated young men. Parents and ministers of religion and thinking men generally should watch with deepest anxiety the effects of such a training. I happen to know that some of our youth have had their hearts wrung till feelings more bitter than tears have burst from them as they feel that they cannot reconcile their old faith in Scripture with the sensational philosophy or materialistic psychology in which they are now being instructed. 'Before I attended these lectures,' said a young man to me, 'I thought I had a soul; but as I listened to them, I was not sure whether I had a soul or not.' Not a few of those who were sent up to the colleges with the view of entering the office of the ministry, have felt that they could not go on, and so have turned aside to other pursuits. Some of them have become active contributors to our literary journals, and are writing against the old orthodoxy and all that is peculiar in Christianity, with the bitterness of personal animosity. Others with their faith shaken have entered into the Church, only to find how uncongenial the office is to them; and some of them have fallen before the temptations to which they are exposed as they find themselves bound to articles which they no longer believe, and reading prayers into the spirit of which they cannot enter. We are being constantly told that infidelity is not characterized in these times as it was in former ages by immoral practices; but those who urge this overlook the circumstance that the new form of infidelity has not yet had time to bring forth its proper fruits and show its effects. These we cannot discover till we have a generation trained under its influence. We all know what debasing and immoral consequences flowed from the prevalence of the sensational philosophy in France; but these results did not appear till half an age after the time of Condillac, the founder of the school. We cannot see the full influence of the training to which some of our young men are being subjected till the generation reared has shown what it is to the world; that is, till the evil has been done, and those who have sown dragons' teeth will be made to acknowledge their criminality and folly, only when they find that armed men have sprung up, and are working havoc and destruction."

The Conference adjourned as usual to dinner, and in the evening public services were held in the city—Pasteur Fisch preaching in the French Church and Mr. Daniels, of the Aldershot mission, conducting a service.

On Wednesday morning the subject of "Christianity and Nationalities" was introduced, but we must reserve until our next any resumé of the proceedings.

RELIGIOUS PERSECUTION IN EGYPT.

[We would direct special attention to the accompanying letter. This is the first full statement, we believe, of facts as to the late persecution, which has reached this country. The Viceroy of Egypt has recently been our visitor, and if proper representations be made from England we have little doubt that the persecution will be stopped.]

THE following important communication has been addressed to us from Egypt. The date is Alexandria, 12th August :—

Permit me to solicit the attention of the Christian public of Great Britain through the pages of your periodical to the proceedings of the Patriarch of the Coptic Church and certain officials of the Egyptian Government, towards the American missionaries and the native converts who, under their auspices, are engaged in "Christian work" in this country,—proceedings which have reached their climax, and received their interpretation in an official communication made a few days ago by H. E. Chérif Pacha, Minister of Foreign Affairs, in which it is stated that the Government of His Highness the Viceroy "has quite decided to take all proper measures to repress religious propagandism, whether secret or public, whoever may be engaged therein."

The persons engaged in what H. E. the present Regent of Egypt is pleased to style "religious propagandism," are the agents of the United Presbyterian Church of America. Our mission staff consists at the present time of eight ordained missionaries, three female missionary-teachers, and a printer, together with from thirty to forty native converts who are engaged in the service of the mission as teachers, preachers, and colporteurs. We have three mission stations in Lower Egypt, viz., in Cairo since 1854, in Alexandria since 1856, and in Monsurah (half-way between Cairo and Damietta, on the E. branch of the Nile) since 1865; one in Medeenet El Fayoom, in Middle Egypt, since 1865; and three in Upper Egypt, viz., in Osioot, since 1865, and in Ekhmeem and Ghoos (between Osioot and Luxor) since 1866. At these central stations, and at several out stations in the province of Osioot, the gospel is preached in the Arabic language—the vernacular of all native Egyptians—and native congregations have been formed at the different stations with an aggregate membership of nearly one-hundred and fifty males and females, and about six hundred adherents. There are also connected with the mission fourteen day-schools—8 for boys and 6 for girls—attended by over seven hundred children of all creeds and sects; two boarding schools for training female teachers, a theological academy, and an Arabic printing-press; while, over seventy thousand volumes of Scriptures, in whole or parts, and other religious and educational books, have been sold from our book-depots, and by means of colportage in our two Nile-boats during the past ten years.

Such are the agencies and operations which the Egyptian government "has quite decided to take all proper measures to repress," and that, forsooth, under the plea of a praiseworthy solicitude for the preservation of the sovereign rights of conscience!

Before proceeding to describe some of these "proper measures" which the Government of this country has "quite decided to take" in order to put a stop to our mission work, and, if possible, drive us out of the country, permit me to make one or two remarks bearing on the probable causes of this change of feeling towards our mission on the part of the Government.

First.—Tangible proof was given us five years ago that up to that date our missionary operations were approved of by the Egyptian Government. I refer to the donation then made to our mission of a house in Cairo worth more than eight thousand pounds sterling, as a mark of the good will of the Viceroy. This gift was presented to our mission after one of our native agents had been attacked by a Moslem mob in the town of Osioot, and almost beaten to death, under the plea that he was a "perverter of the faith of Islam," and Saïd Pasha had been compelled, at the instance of the late American Consul-General, to imprison thirteen of the leading men of the town, and fine them in the sum of £1,000, which was paid over to our agent, Faris E. C. Hakeem, in indemnification of the personal injuries which he had received.

Half a year afterwards, when a deputation from the General Assembly of the church, with which we are connected, waited upon the present Viceroy, to thank him in the name of the church for the gift made to us by his predecessor, his Highness declared to them and to us who accompanied them, that the American missionaries were doing a great

and good work in Egypt as educators of the people, and that he not only wished us all success, but would also show his gratitude by lending us his support—"*mon appui*"—should we have occasion to need it. Three years after this, viz., in the autumn of 1865, the boys' school at the new station in Osioot, was suddenly broken up by the boys—seventy in number—being seized by the sheykhs of their respective villages, and sent off to work for two or three months at the railway-works. We referred the matter to the Viceroy, reminding him of his promise, and asked that the favour granted to all schools alike from the days of his illustrious grandfather, Mohammed Ali, should be extended to our school at Osioot, viz., that the children should be exempted from the government levies while they were in attendance at school, when the Viceroy gave us, through H. E. Nubar Pasha, the following reply :—"The sole aim of the American missionaries is to change the religion of my subjects. In changing their religion, they change to some extent their nationality. Were I to grant the favour requested of me, I should *ipso facto* aid them in undermining my own influence over my subjects. This I cannot reasonably be expected to do." I give the sentiment, not the words.

Second.—It will be seen from the above that the feelings of the Government towards us have changed, and that the change dates as far back, at least, as 1865. In 1862, we were patronised as "educators of the people;" in 1865, we were frowned upon as "religious propagandists." Now, this change in the feelings of the Viceroy towards us is not the result of any change in our missionary policy. We never pretended to be "mere educators of the people;" though, from the fact that scores, if not hundreds, of natives trained in our schools are now occupying influential positions in the government service, we could hardly fail to be regarded in that light at a time when there was a daily demand for educated young men for the railway and the telegraph. And if we admit that our only object is to evangelize Egypt, or, as the Viceroy puts it, "to change the religion of his subjects," we maintain that, in seeking to accomplish this object, we have not "fallen into the abuse, nor strayed from the limits which befit the enjoyment of a wise liberty," nor in any way sought "to exercise upon the conscience of another a pressure which injures liberty, and tends constantly to change it." If the presentation of truth, as that truth is contained in the Old and New Testaments, which are admitted by both Copts and Moslems to be divinely inspired, be to exercise such a pressure on the conscience as destroys liberty, then are we verily guilty; for our single aim has ever been to disseminate the Word of God throughout the whole land, to preach it in our pulpits, and to teach it in our schools, carefully shunning all controversy which engenders strife, and stirs up evil passions which blind the mind and prejudice the heart, and thus prevent the calm and candid consideration of the sovereign claims of the truth. Not only have we never attacked the Mohammedan religion in any of our publications, or by holding public discussions, but in all the seventy thousand volumes, besides the tracts which we have disseminated throughout Egypt, there is no direct mention made of the peculiar errors of the Coptic church, nor *exposé* given of the nameless immoralities of the leading members of the Coptic clergy; although for the past five years the latter have done little else in their public discourses than curse the Protestants, while the present Patriarch has done the utmost in his power to prejudice the Viceroy and other high officials of the Government against us.

Third.—The success with which the Lord has crowned the labours of the American missionaries in Egypt, the doubling of our mission staff in 1865, and the opening in one year of several new stations in different parts of the country, as if with the intention of ultimately occupying the whole land,—such I believe to have been the principal, if not the sole reasons of the recent change of feeling on the part of the Egyptian government. This success has chiefly been amongst the Copts, or native Christian population, who, amid all their darkness and ignorance, have retained such a veneration for the Bible, that in scores of villages, the simple perusal of the Word of God in their mother tongue has convinced many of the degraded state of their church and clergy. I believe that I am within the mark when I state that while we count the members of our native evangelical church by tens, we might count by thousands those who are Protestants at heart, but who are waiting, and many of them working, for a reformation of the church of their fathers, rather than, by joining the Evangelical church, expose themselves to the taunts of their friends and the persecution of their religious and civil rulers.

This state of matters could not come directly under the cognisance of the Government, but it was fully reported, with Oriental exaggerations, by the Coptic Patriarch, who, knowing how sen-

sitive the present Viceroy is on the point of foreign influence, scrupled not to impute political and sinister designs to us and our agents. Instead of proceeding to overt measures of persecution at once, the Viceroy began by aiding the Patriarch to open opposition schools at the various stations occupied by us, and sent a firman to the governors of the provinces in Upper Egypt to be read at a public meeting of the Sheykhs of the villages, which was to the effect that the Copts were the loyal subjects of the Government, equally with their Moslem brethren ; and, whereas many of the former were changing their religion, because of the oppressive exactions of the Sheykhs of the villages, orders were hereby given to the latter to treat them henceforth on a perfect equality with the Moslems, for such was the sovereign will of his Highness the Viceroy. This was understood by those who heard it read at Osioot, as a significant warning to the Copts of Upper Egypt to beware of "changing their religion," and thus attracting the notice of the Government as malcontents. To become a Protestant was henceforth to rebel against the Government.

These measures failed however to effect the object aimed at. Whether they were intended from the first as merely preliminary to something more decisive, we cannot tell. If so then the event which I am about to mention merely hastened its adoption. At our annual meeting of Presbytery in March, a paper was laid on the table, signed by twenty-six persons in the town of Ghous (about twenty miles below Luxor), who, during a recent visit made there by the Rev. Dr. Lansing, had, at their urgent request, and after a careful examination, been admitted into the communion of the evangelical church. The paper referred to contained a petition from them to the Presbytery, requesting us to ordain one of our native agents—Mikhail, formerly a Coptic monk—and establish him among them as their settled pastor. After hearing his trial discourses, etc. we ordained Mikhail to the pastorate of the infant church of Ghous, and when he left I accompanied him as far as Osioot—my own station—where he was joined by the Rev. Ebenezer Currie, who had been labouring in Osioot during my absence in Scotland, who now went with him to introduce him to his flock.

This event filled the Patriarch with alarm. Hitherto he had only heard of single individuals joining the evangelical church—and these, too, few and far between—now he learns that a full-grown Protestant church has sprung up as it were in a day, and that too away in the Southern extremity of Egypt, where the intercourse of the people with the American missionaries must have been very limited, We do not know what representations were made by him to the Government on the subject. He probably mentioned the common report that 'the whole people of the town of Ghous, had become Protestants, and the Coptic Bishop had been obliged to take up his quarters in the neighbouring town of Negadeh.'

Be that as it may, it seems that now, if not before, the Government of his Highness the Viceroy "quite decided to take all proper measures to repress the religious propagandism" which had created this evangelical church in Ghous, and which threatened, if not checked with a strong hand, soon to fill the country with similar institutions.

I shall send you in a future communication a fuller detail of the persecuting measures adopted by the Government, than would now be compatible with your limited space, meanwhile I enclose a translation of the official document occasionally referred to and quoted above.

JOHN HOGG.

THE PARIS EXHIBITION.

DR. DE PRESSENSE gives the following sketch* of the effects and lessons of the Paris Exhibition :—

Omitting descriptions, I shall confine myself, as usual, to the moral side of the great exposition in the Champ de Mars. And, first of all, it must be acknowledged that the exhibition has succeeded beyond all anticipation. It presents a *tout ensemble* truly magnificent. Never has there been such a manifestation of the grandeur of humanity, and such a testimony of its supremacy over the material world. The exhibition is intoxicating

* Taken from the Boston *Watchman and Reflector*.

and full of peril, unless we ascribe all the glory to God. Doubtless this triumph of intelligence over matter is one of the designs of an all-wise Providence. The world is given to man to be subdued, adorned, and enriched by him; but only on condition that the glory of all his conquests should be rendered to the Great Being who alone has given him power to multiply them. Woe will be to humanity if, glorifying itself in its works, and forgetting that it is itself the workmanship of God, almighty and good, the author and sustainer of universal life, it makes itself a god, and shouts, in the presence of its own greatness, as did the foolish people of Tyre and Sidon before Herod,—"It is the voice of a god, and not of a man." The gnawing worm by which this false and imbecile greatness is to be consumed lies concealed under the purple. Moral decadence is the result of that senseless pride which seeks to make a god out of a man. The new paganism will be no better than the old, which had its day of incomparable splendour and irresistible power in Athens and Rome; and yet the beautiful product of Greek and Roman culture faded under the air of that heaven which blights every plant that God has not planted, and the cross alone has survived above the gigantic ruins of a civilization which worshipped only itself.

Such is the peril attending this splendid industrial exhibition,—a peril so much the greater, because the current of materialism and pantheism in the present generation flows so much more strongly. Nevertheless, the exposition itself will suffice to secure for the religion of the Gospel its true place. Let us only compare the productions of the East with those of the West. The East displays only a sterile luxuriousness, telling of soporific leisure and refined pleasure—the effeminate ideal of the harem, pleasing to the eyes and flattering to the senses. These elegant rooms, where the light of day enters, softened, by passing through delicately stained windows, these rich divans, are the monuments of pleasure. These beds of repose belong to an enervated race, whose history is one of violent contrasts, whose idols are as often dashed in pieces as they are honoured by burning incense before them, and who consume at the feet of their favourites the treasures acquired in the epochs of their ancient valour. But where are the engines with which they subdue the material universe and fashion it according to their will? Where are the productions of labour ameliorating the condition of the masses? I see their jewellers, but I look in vain for their weavers, their machinists, and their miners. Where are the pictures of their painters or the books of their writers? In fact, among objects of art Egypt displays only its images of Isis, Osiris and Apis; Islam has nothing but its jewels, reads nothing but its Koran. If, on the other hand, I turn my eyes to the West, I see those giants puffing at the bellows, and toiling without intermission or rest in the service of human thought; I see these tremendous forces of nature, disciplined and directed at will by an intelligent spirit. Here is a Hercules of iron and steel, spinning, not like the hero of ancient fable for the amusement of a vain caprice, but at the feet, or rather under the hand of universal humanity, weaving its raiment.

Side by side with works of utility and necessity I observe triumphs of beauty and skill, reminding the spectator that "man does not live by bread alone;" that he has also living thought, an immortal soul. Here is the gallery of fine arts,—first, books, journals, and all the numberless helps of intellectual life; then, cloths and marbles, into which the soul has put its laugh, its grief, its wonder, diffusing over the dead matter that indescribable expression which goes beyond the the prose of existence, and shows, as poetry teaches, that the soul, though it often walks and creeps in the low paths of earth, nevertheless has the wings of an angel. I listen to the majestic voice of the organ, like the sonorous echo of the Infinite in the heart of man, seeming to purge the air of the vapours that roll up from beneath.

In this same Western quarter I find higher and nobler exhibitions, the fruits of a charity which condescends to the weak, the ignorant and the suffering. Here is a crib for little children; there are tenant houses, offering for the use of the labouring classes at the lowest price a comfortable dwelling, and by means of a moderate annuity becoming, at the close of a few years, the property of the tenant. Farther on is the exhibition of societies to aid the wounded, and among them the American Sanitary Commission holds the first rank. True, we find, side by side with them, the terrible cannons and the latest inventions in the art of destruction, to remind us that this world of wonders is still the abode of the spirit of evil, who only slumbers in the depths of the human heart.

Distant as the East is from the West, equally striking is the superiority of the latter to the former, in every point of view. If we ask the reason of the difference, we soon discover that it

is in their religions ; for religion, in the language of one of our great writers, is the soul of all distinctions. And here an explanation of the radical difference between the East and the West is before our eyes. On one side are the mosque, the fatalism and the worship of Allah, and the idols of India and Japan. On the other are the Catholic chapel and the Protestant temple,—different forms, indeed ; we do not set them in the same rank as forms of worshipping the living and true God as revealed in the Gospel. But if I would strike upon the true genius of Christianity, the soul of Western civilization, and which never appears to better advantage than when it is free from all intermixture of human superstitions,—let me enter this unassuming room called *la salle evangelique*—the evangelical room. There I shall hear the living and simple Gospel, addressing itself, in the name of Christ, to the heart and conscience. Let me enter this Bible-house, where the Book of Life is sold at a low price, or given to all who desire it. This religion of love, which spreads itself abroad and is propagated on the wings of a sincere and ardent faith,—and of which the Missionary Museum in the exposition is a glorious monument—explains better than all theories, the superiority of the nations who practise it or on whom it has only breathed. This is that moral forge where all the energies are tempered. The nations which have neither extinguished nor covered this holy flame under the ashes of superstition or the mud of materialism will be the greatest in all lands. Such an industrial exposition as that of Paris is enough to carry conviction. Let those who have eyes to see, see and understand.

The light and profane press makes a good deal of fun of the efforts to proclaim the Gospel in the Champ de Mars. Laugh as much as you please, say we to these mockers. It is none the less true that it is such a religion, sincere and pure, and that has triumphed for eighteen centuries, which has saved the world from the awful destruction by which it was threatened—which has created modern society, and made the mighty difference between the West and the immobile East. If by your raillery or your impiety you drive it out of our country, if the deadly doctrines propagated by you should prevail over it, and you ensure our ruin from the day when this religion shakes off the dust of its feet as a witness against our ungrateful land—beware lest it become more sterile than if a ploughshare had been passed over it and it had been sown with salt, as when vengeance was poured out in the Middle Ages. After a few years, when the sap of Christianity left in our trunk is exhausted, we shall fall into a remediless decline, and a new incursion of barbarians will be necessary to reanimate us.

This is the grand lesson of the exposition. May it be duly apprehended. Unhappily, our great city seems to be seized with vertigo. It is pouring out a cup of giddiness for the hundreds of thousands of strangers who throng the streets. It has become an immense caravansary, an incomparable place of public entertainment, where everything is arranged to produce pleasure. Nothing can equal the vista of its walks, crowded by people in every kind of costume and speaking every language. The theatres are carried on with an unheard-of enthusiasm, especially those where the most immoral dramas are performed. I will not even attempt to give the reader an idea of the corruption of manners which results, which must result, from this feverish, cosmopolitan life.

Look at the other side of this beautiful medal of the exposition. People who never reflect, strangers from the provinces, dazzled with the splendour, the crowds of officials who go from fête to fête and eat good suppers at the public expense, exclaim with enthusiasm that never was there such glory as that of Paris in 1867, and that the second empire surpasses the grandeur of the first. I grant that never were so expensive balls as those given to their Russian and Prussian majesties in the hotel Deville and the Tuileries. It is undoubtedly a fine spectacle, to see senators and counsellors of State and all the embroidered coats in our pay strutting in the palaces, amusing royal or imperial guests, and revolving around these suns from which they hope to catch a few rays, that is to say, decorations of every order.

But this does not prevent men of sense from being pained by the condition in which our legislative body has been left, having no power to discuss a single one of the laws promised, to secure to us a little liberty. To tell the truth, these laws are nothing but provoking pleasantry, the greatest mockery in the world. Thus political liberty continually recedes from us. But for our consolation we are likely to see a military law passed, which will put eight hundred thousand men at the disposal of the emperor,—that he may not have the annoyance of waiting for the convocation of his docile deputies, to realize some new fancy, like that of Mexico or Cochin China. When the last notes of the Cantata of Peace have

sounded, then will follow the eminently pacific work of arming all the young men of France.

This is all very sad, and the brilliant festival now going forward is no compensation for the moral and political state of the country. But we must not lose courage. We must redouble our efforts to cast liberally into this seething mass the salt of the Gospel, the only remedy for the corruption of nations as well as of individual souls.

Thanks be to God, every opportunity for doing this is embraced. I pray that the salt may not lose its savour, and that the church may, as its highest work, seek to become itself pure.

LONDON MISSIONS IN SOUTH TRAVANCORE.

I PURPOSE in this paper briefly reviewing our progress as a mission during the last few years.

At the outset let me give a general idea of the London Missionary Society Mission in South Travancore.

The province forms a narrow strip of territory along the coast, extending from Cape Comorin, the southern extremity of the peninsula, to Cochin on the north. The field occupied by the London Missionary Society extends from Quilon on the north to the southern boundary of the state. To the North of Quilon the Church Missionary Society has established large and flourishing missions.

The whole of the field occupied by our Society is divided into seven mission districts. The home stations, which give the names to the respective districts, are distant from each other from ten to fifteen miles. At two of the home stations, namely, Nagercoil and Neyoor, two European missionaries reside, at the others one only. Tituvillie, a new mission district formed last year, is placed under the superintendence of our first ordained native minister, the Rev. C. Yesudian.

Each district comprises from four to eighty separate congregations; and the missionaries are assisted in superintending these by ordained native ministers, evangelists, and catechists. There are in each district from twelve to fifty village schools connected with the mission; besides these, there are our mission seminary at Nagercoil, and boarding schools for girls and boys at each of the home stations. We have also a mission hospital and dispensary at Neyoor; a mission press at Nagercoil, at which 3,410,357 pages of Christian literature were printed during last year; and a Tract and Book Society, which issued during 1866 78,200 copies of religious publications, including about 50,000 monthly magazines, upwards of 15,000 pamphlets and tracts, and a commentary on the Epistle to the Galatians.

Our converts have chiefly been gathered out the Shanar caste. As a class they may be said to correspond with our labouring population at home. Many of our converts are men of intelligence and influence, but the great majority are poor and ignorant. In their heathen state the Shanars are not worshippers of any of the Hindu deities; but demonolators, attributing to the agency of evil spirits all misfortunes, diseases, and untoward events, whether personal, domestic, or national. When suffering under any calamity, they spare neither time, wealth, nor comfort, in order to appease with sacrifices the supposed anger of devils, and thus secure immunity from their attacks or bribe them to relinquish their malicious purposes.

It is principally among these poor deluded devil-worshippers that the Gospel of Christ has won those glorious triumphs which we would now briefly review; and, no doubt, the following record of missionary success will lead many to exclaim with adoring gratitude, "What hath God wrought!"

It is not our intention to trace or even to glance at the history of these missions; we shall content ourselves, for the present, with a brief review of the period which has passed under our own eyes, and bear testimony only to what we have seen. I trust my readers will bear with me while I inflict upon them a statistical paragraph or two. I shall confine these statistics to important points.

At the close of 1860, the number of converts, including children, connected with our mission was 18,624; at the close of 1866 there were 28,440. At the former period there were 1,175 church members and 366 candidates; at the latter 466 communicants and 496 candidates. At the former period the total contributions of the native Christians for the year amounted to £422; during 1866, they raised for the support of religious

ordinances and privileges £968. At the close of 1860, 214 separate congregations existed; at the close of 1866 there were 240. To carry on the work in these congregations there were, at the close of 1860, 199 native agents of all grades, but no ordained native ministers; at the close of 1866 we had 240 native helpers, including 11 ordained native pastors or assistant missionaries, and 18 who had been raised to the position of evangelists as a preparatory step to their being ordained to the office of the Christian ministry.

Previous to 1860, the mission was comparatively almost entirely dependent upon foreign aid, since that period its latent power has been wonderfully developed, and now we have ordained native ministers in charge of distinct districts or superintending extensive sub-districts, self-supporting native churches presided over by ordained native pastors; and in each district zealous and successful efforts are being put forth by the people to secure that at least all the larger and more prosperous congregations should be formed into self-sustaining churches, having their own native pastors. We hope to see, ere long, many such churches established in South Travancore, churches which shall be to the Church at home powerful pleas for missions, and glorious witnesses for Christ in this dark land.

In 1860, the total number of children receiving instruction in our mission schools was 6,729, in 1866 there were 7,863. In 1860, with the exception of the mission seminary, no Anglo-vernacular schools nor village night schools existed in connexion with our mission; at the close of 1866, there were, besides our seminary, 10 Anglo-vernacular and 17 night schools established and in a flourishing state.

While thus, during the period under review, we have been permitted to see a great increase and a steady progress in all the outward evidences of prosperity and stability, it is a special source of encouragement to observe that during the last few years there has been a marked improvement in the spiritual state of our churches and congregations. There is a growing vigour and earnestness among our converts, a healthy feeling of independence is springing up, greater delight in prayer and in religious ordinances is manifested, and a decided advancement appears in all that will make individual Christians, as well as the Church strong, fruitful, and an acknowledged powerful influence for good upon the masses still sunk in heathenism around.

Our converts are surrounded with many evil influences, and exposed to many strong temptations; but we would say, in the words of our most experienced missionary in these missions, the Rev. F. Baylis, who, in his report for 1864 observes, "I cannot but think that, taking one thing with another, the Church here would bear comparison with most churches of the same numbers at home."

Facts such as these should surely excite in the hearts of all who daily pray "Thy kingdom come," feelings of devout gratitude and praise. We would remind our readers, however, that though in this brief statement we have presented a bright picture, a dark, a very dark picture might be presented too. "Travancore for Christ" is our watchword; but the battle has still to be fought, the victory is not yet won. Satan still holds his ground, and his hosts still frown defiance from their high towers and massive strongholds around us. In the name of the Lord our God we have gone up, we have unfurled our banners, and, though amid much opposition, still we have gained a footing in the enemy's land. Brethren, help us! help us with your prayers, help us with your sympathy, and prove the sincerity of your sympathy and your prayers by helping us with your means; and as a grateful sacrifice for prayers heard and answered, in Gospel triumphs won for Christ in Travancore, bring your offering and lay it upon the missionary altar.

JOHN LOWE, *Medical Missionary.*

OUR SEAMEN AFLOAT AND IN HEATHEN COUNTRIES.

I LATELY made a voyage from Calabar in a vessel belonging to the Royal West African Steamship Company, and having during the last twenty-seven years made repeated voyages to and from Jamaica and the Guinea Coast in sailing vessels and steamers, it has frequently struck me that more might be done for the mental and spiritual benefit of seamen afloat. They of all classes of our labouring population are most cut off by their calling from means of improvement, and are very

much placed out of the reach of the efforts which are now being so extensively made to lift up those amongst us who are sunk in ignorance and vice.

The admirable institution of sailors' homes, now I suppose to be found in all our principal ports, provide a means of immense benefit to seamen when coming to our shores, and show that they have many friends who are earnestly seeking their good. There is, moreover, in sailors' missionaries and chapels, and in the libraries which some ships carry for the use of the crew, other most valuable means of usefulness provided for them, and further proof of the desire to promote their welfare, when their privations are pointed out and a way of remedy known.

The following statements and suggestions are made, in order to excite attention towards these. The first is offered to shipowners.

As a rule, even Christian shipowners take little interest in the seamen in their employ. It is true they cannot possibly have that intercourse with them that employers of labour commonly have, or may have, with their workmen; but even at the points of contact where a kindly interest might be personally shown towards them in engaging and discharging them, the opportunity is, we fear, seldom improved. The employer is, moreover, frequently quite indifferent to the character of the commander whom he may set over those whom he employs, any farther than as concerns seamanship. He may be a man regardless of all good, and a tyrant to those under his command, making their service bitter,—as he can easily do, next to absolute power being put in his hands, and as is frequently done. When such a one is in charge, the seamen are denied their day of rest, and unnecessary work is carried on at sea and in foreign ports, as if God had given no sacred day of rest; or if so, that it was not meant for those who follow a seafaring life. Christian shipowners can do much which, as a rule, is not done to manifest a greater interest in, and largely to promote, the good of those toiling amid many dangers in their service, by having a regard to the moral character of those whom they place over them and otherwise.

It is frequently said of seamen by their superiors that it is useless to try to do anything for their benefit, for they will not take advantage of the good offered them, and that they are destitute of gratitude. This charge is not utterly groundless; but that they are often found to reject or abuse a kindness, and to prove ungrateful for efforts made in their behalf, shows, I think, the neglect with which they are treated. Such conduct is that of men who feel themselves a sort of outcasts, and who are little accustomed to meet with kindness.

The second is offered to the community at large. It is, that in the case of vessels carrying the mail, if all are under the same regulations as those of the West African Steamship Company, the Sabbath is quite ignored. It is numbered in with the other days of the week, and the consequence, at least in the case of the line mentioned, is, that it is as frequently a day of severe and constant labour as any other day. After the vessels leave Cape Coast going into the oil regions until they return to it, the places where calls are made are numerous, and the day of the Lord is as often filled up with busy toil, in discharging cargo and loading palm-oil, as Saturday or Monday. The men are thus deprived of their day of rest; and though religious observances may occasionally be kept up, the few seamen who attend turn from the prayers read or from the short service into the hold.

Moreover, when the mail packet enters or leaves any of the oil rivers on Sabbath, all is excitement and bustle, and those who have cargo to take or give have their work-people all activity in their worldly toil. Our fellow-countrymen thus contradict all that we teach the native tribes respecting the sanctity of the day, and the obligation under which all lie to observe it. The agents of the Calabar Mission at the commencement of the mail packet service on the coast, petitioned the directors of the company to permit their steamers when entering the river on a Sabbath, to remain over till Monday and then to deliver and receive cargo. They civilly acknowledged the communication and did nothing more.

In speaking with the commanders of the steamers respecting this evil of the system, they uniformly plead that they can do nothing, and the company can do nothing to put an end to it, as they for their own sakes would gladly do, for the Board of Trade makes no allowance for God's day, but in the time bill counts it in with the other days of the week, so that they are obliged in order to keep their time to "add Sunday to the week," and frequently to labour as unceasingly on that day as on any other. Such is the case. And thus, as a nation, we enact iniquity by a law, and exhibit ourselves before the heathen in a manner utterly disgraceful to us as professing Christianity.

Nor can any necessity be pled for this un-

righteous conduct on the part of our Government authorities. It is but the world ignoring every higher interest, and trampling on God's duty and man's rights in grasping at its gain, a gain which at the same time would be none the less that that duty and these rights were respected. Is there no one of our Christian senators, who can move our Senate or Government to decree right and justice in this matter.

The third is offered to both. The great vice of seamen is drunkenness, and the license to which it leads; and the practice of dealing out a daily allowance of grog, which is still followed in most vessels, private and national, begets and nourishes this terrible sin. The conduct of English seamen on shore everywhere, but especially in those places in which no civilized rule is established, is too frequently a disgrace to our nation, an unspeakable injury to heathen tribes when displayed among such, and great hindrance to the missionary efforts being made on behalf of these tribes.

These hints are offered in the hope that they may fall under the eyes of some who may be able to give them effect.

HUGH GOLDIE.

THE CHINESE IN VICTORIA.

THE Chinese have formed a part of the population during the past twelve years, and during the past nine years there has been no considerable variation in their numbers, these being from 24,000 to 25,000; neither is there any marked alteration in the position they occupy in the colony. Many of them, no doubt, would be glad to learn the English language, as a step towards improving their position in Victoria. Their continued ignorance of our language is decidedly prejudicial to the interests of law and morality.

Not a few of these members of an alien race find their way into our prisons, and it is observed that very few of these can speak our language. As a rule, those Chinese who speak English in even a defective manner are the more steady and honest part of this portion of the community.

Here and there may be found a worthy colonist endeavouring to assist the Chinese around them in obtaining a knowledge of English, and some good is already resulting from their labours. A respectable Chinaman, named Ah Gel, applied for the use of my church in which to assemble his countrymen, that he might "tell them to leave all bad ways, and learn about Jesus." This man has been taught by a Christian colonist.

The accompanying extract will show that the blessing of God is vouchsafed on the labours of native catechists. The transference of the statements made by the native converts to the pages of *Christian Work* may encourage such as are interested in the conversion to steadfast prayer and faith:—

On Sunday evening, March 31st, a deeply interesting service took place in the Wesleyan Church, Castlemaine, on the occasion of the baptism of five Chinese. Their names are Wan-yuk-chau, T'am-hoi-man, Lee-man-ching, T'am-gee-hung, and Lee-ah-heung. They have been under instruction from six to fourteen months, and have given satisfactory evidence of having experienced a change of heart. Their experience, taken down from their own lips in Chinese, has been faithfully translated by the Rev. G. Piercy, of China. The church was densely crowded, Christians of various denominations being present. The usual questions contained in the service for the baptism of adults were now put, and answered through the catechist, and they were then solemnly baptized in the name of the Holy Trinity. Afterwards the Lord's Supper was administered, and it was with no ordinary emotion we witnessed the five newly baptised uniting with seven others of their Christian countrymen in "showing forth the Lord's death." The solemn service being ended, they retired to the house of their teacher, and received an exhortation from him, founded on 1 Peter ii. 1-3, and then went home rejoicing in God. Should not this important mission be sustained by the sympathy and prayers of the Church of God.

Wan-yuk-chau, baptised by the name of *Paul*, thirty-three years of age, of the village of To-tung, in the district of San-nung, Canton province, states his reasons for believing the doctrine:—

"In youth I went to school eight years, then left the class of literary men to become a merchant. Scarcely had three years passed when,

moved by the love of gain on hearing what the gold fields contained, I said now is my opportunity, the way to wealth is open, and so thoughtlessly came to this land. At first I was a digger, but not finding enough, I turned to business, kept a carriage for hire, and let out a storeroom; but although I had many contrivances (to make money) I fell into the snare of the devil by going to the gambling booths till my purse was turned inside out. How stupidly ignorant! I blindly rushed on to be first, and then found that I was last of all! All this was because I had never known the way of God, so I relied on my own strength, and was like a ship without a rudder, at the mercy of every blast. I thus went on sinning against God till my sins were innumerable. Happily, Leung-on-Tung was preaching in Castlemaine, and as he had formerly received the truth with my younger brother, Yuk-teen, he was an acquaintance, and came to my dwelling to seek me; and urged me to repent and enter the path of light. He also explained the doctrines of the gospel, and often exhorted me with many words, so that I became greatly alarmed, and whenever the Sabbath came I went to the chapel to hear him preach, or to his house to hear him explain the way of the Lord. Moreover, he constantly prayed for me that I might receive the Holy Spirit into my heart to show me clearly that my past life was all sin against God, and led me to know that this gospel was pure and good. Therefore I believe and sincerely seek to turn from my old ways, and rely solely on the Saviour. But for Leung-on-Tung I could not thus have known Him. I have been learning the doctrine some time (nine months) now, and ask for baptism that all my defilement may be washed away, and I may now walk in the new way. I pray God to give largely of His Spirit to establish my faith, that I may walk in the good way observing the ten commandments to my life's end; and in the world to come, I hope God, for Christ's sake, will reward me with 'an inheritance incorruptible' and that cannot perish. Amen. I respectfully pass this up to the pastors to look upon."

T'am-hoi-man, baptised by name of David, fifty-four years of age, from the village of the Fountain (Tsiin) in the district of Tanming (Renewed Tranquillity) province of Canton, briefly states the way he has been led to believe this doctrine:—

"I had only two years' schooling; then I went to labour on a farm; so I learned but few characters, and was very ignorant as to my words and deeds. I was disobedient to my parents and not respectful to my elders, and as I grew stronger I became more and more wicked, so that my sin was great against God, although then I always thought myself right. After coming to these gold-fields, I also vainly followed my former practices, hardly observing any duty; thus I associated with evil men, gamblers and opium-smokers, and dissipated my substance. Although formerly I had been invited by Leung-on-Tung to the chapel, and had heard him preach on Matt. iii., about the fan being in the hand of Christ, and that the chaff would be burnt up with unquenchable fire; still I did not perceive my danger or repent, but lightly regarded his words, not believing these words to be truth. How foolish! really I cannot explain it! I was not in want at that time, but afterwards I was involved in difficulties, and poverty came on me; then I often pondered these things in the night, and thought of my impenitent state.

"Moreover, as I lived near one who had given himself to the Saviour, named Lee-Tsong, I was exhorted by him; and Leung-on-Tung, although not yet preaching in Castlemaine, sometimes came to see Lee-Tsong, and he also earnestly exhorted me to repent. Thus seeing these believing friends, each holding to the way of the Lord and closely united together, as I perceived them loving others as themselves, I was the more moved by the words of Jesus.

"But this was only for a moment, for I again went into evil, not being yet converted by the Holy Spirit. When Leung-on-Tung began to preach in Castlemaine, I went immediately to the chapel to hear the gospel, and what he said pricked me to the heart; he also invited me to his house, and with good words exhorted me and prayed for me, causing me to weep over my ignorance and stupidity in not formerly coming to the Saviour, but waiting till sin had involved me more and more in misery. I remembered my increasing years also, which are now like the evening sun, fast declining. If I had not met with Leung-on-Tung, or received these impressions from the Holy Spirit, how could I have escaped the bitterness of hell? Now God having spared my life until I fully believed in the Saviour, how can I delay longer? I lament that I so late believe the doctrines (of Jesus). But, happily, there still is an opportunity, so I would diligently learn the doctrine, reverently praying to God to pardon all my sins, and for the Holy Spirit to confirm my heart in the faith of the Redeemer. It is now several months since I thus resolved, and now

feeling that life is not for long, I earnestly desire to be baptised—to wash away all former sins, and thus obtain peace in this life and salvation through our Saviour Jesus Christ in the world to come, and with the saints enjoy eternal glory. This is my heart's earnest desire. I respectfully hand this up to the pastor to look upon."

Lee-man-Ch'ing, baptised by name of Thomas, aged forty years, from the village of Ying-chang, district of Lan-ning, province of Canton, reverently seeking for baptism, would briefly set forth his reasons for believing the doctrine (of Jesus). "When a boy, I was at school nearly three years, and learned a few characters (of the written language); but, from poverty, I was obliged to give up the idea of an education, and betake myself to farming. I was always desiring riches, and prayed to the gods and to Budha for secret help to enter the path of wealth; so, when once I heard of the gold-fields, I vowed to these false gods that, if I was successful, I would speedily return (to my native land, and present offerings to them). I came to the gold-fields, and have been a digger nine years, and sometimes I got hold of money, but I was never satisfied; so I did not return to China. Formerly, although I had heard Leung-on-Tung preach the gospel, yet I did not know the truth and beauty of this doctrine. I only gathered that I was not to worship idols; so I despised his words, for I was always bent on worshipping them. On recalling my disposition to worship idols, I now see that it arose out of my covetous desires as I only asked them to help me to wealth and profit by directing me to the right ticket in the lottery. Once I had a few pounds in my purse, but soon lost them; and being without any resources, I went to Ma-lat (Ballarat?) Yet still I gambled. I had heard the teacher Yeung (Young?) and Cheung Pingnam preach, but my covetousness shut out the gospel. I became poorer still; so I returned to Castlemaine, where happily I had a partner fellow worker) who was a believer, and he led me to the chapel to hear the gospel, and to Leung-on-Tung's house. As he knew me, he explained the Word of God, and exhorted me, showing that 'the love of money is the root of all evil,' and that covetousness was equally with idolatry sinful in God's sight. He showed me the falseness of idolatry, its sinfulness and rebellion against God, and that God must punish all idolaters. He spoke of Jesus atoning for sin, so that believers might be saved from everlasting punishment. He also prayed with me. When I first heard these exhortations, I thought my sins were too many to be forgiven; but, as I continued to learn, I saw the forgiving love of God. As I further thought over these things, I recognized this doctrine as the truth, and every Sabbath attended the chapel. He also taught me in private to pray for pardon and the light of the Holy Spirit, so that I might see the way of God. Now, having given up all idolatry and the sinful customs of the world, I worship God only, asking for the aid of his Spirit, that I may diligently observe his commands without swerving to the end; and that my soul, in the life to come, by the merits of Christ, may sit down in the kingdom of God. This is my sincere desire. I respectfully hand this up to the pastors for their glad reception."

T'am-yii-hung, baptised by the name of Matthew, aged twenty-six years, from the village of Hoi-Sam, district of Hoi-ping, province of Canton, respectfully asks for baptism, for the following reasons:—

"When a boy I was at school only three years, and know but few characters. By occupation, at first a farmer, then, hearing of the gold-fields being discovered in this land, I thought of gaining with others a share of the wealth, so I sought means to pay my passage, and came to Australia. I have been a digger nine years; but at that time my mind was only bent on getting rich, even dreaming of it by night, not at all aware that the more I sought for wealth the poorer I should become. In my extremity I began more earnestly to worship idols, hoping they would open out my way to profit, going from three to five miles before daylight to the temple for worship. But in the worship of these senseless things I became very wicked, and my heart was hardened. Happily, while thus providentially driven from place to place, last year I moved from the great gold-field (Sandhurst) to Ka-ling-kau, and became acquainted with one who had believed on the Saviour, named James Tam-ying-tun; he taught me the way of the Lord, showed the folly of idolatry, and night and morning prayed with me. Then I first knew my errors. He introduced me to Leung-on-Tung, and by him I was taught more of the gospel. I resolved to leave all my former practices, give up my idols, and seek the only Saviour. I prayed for forgiveness, although my companions reviled me and left me, some of them snatching my New Testament to throw it into the fire, and threatening that if they saw me kneeling to worship God they would drag me out into the street. I was thus hated because I believed in Jesus, who

has said, 'Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' (John xv. 19.) I took comfort from the Scriptures, and also exhorted them, but they would not hear my words. I found I must sell out of my partnership, and work alone to have freedom from them, so I have joined my friend Tam-tun. Leung-on-Tung has constantly written to me to conform my faith, and sometimes he has visited my place of residence, pointing me to the fountain of the doctrine. Sometimes, also, I have gone to his house to be instructed. Thus, I have been under instruction about fourteen months. Formerly I placed most value on gold and silver, now I regard faith in our Lord Jesus Christ as better than thousands of gold and silver. Therefore, I joyfully ask for baptism. I humbly ask God to add to my strength and knowledge, and help me to keep the Ten Commandments to the end of my life. And I trust in the world to come to be an inheritor of the kingdom of heaven. This is my heart's desire. I now hand this up to the pastors for inspection."

Experience of Lee-ah-heung, baptised Philip, aged thirty-four.

"I am *Lee-ah-heung*, aged thirty-four, of the village of Hong Kong, district of Hoi-ping, province of Canton. I ask for baptism from the following reasons:—

"I was at school four years before I entered into business in Kong-mon. All I thought about was to gain money. And hearing that there was gold in Australia I came out here, going back and returning here three times. I still had a great desire for wealth. Never thought about the future life after death, therefore my life was very wicked. At this time I never thought, because I knew nothing of the true God. I did not therefore fear God, although I had heard Leung-on-Tung preach. I would not give up wicked practices and idolatry, so I could not come to Jesus Christ. But I was beginning to understand a little about the truth.

"For the first time, about six months ago, I heard Leung-on-Tung preach in Castlemaine Chinese Church. I was living at Maldon, but being told of the service in Chinese, I came over on purpose to hear him. His text was 2 Cor. v. 10—'For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' I felt that my actions were wrong, and I feared greatly. I thought God knows all about my sins. I cannot escape punishment.

"Next month I came to hear Leung-on-Tung again. I came to his house on the Saturday, and stayed over Sunday. He comforted me very much, and talked to me about John iii. 16-17—'For God so loved the world that He gave his only begotten Son,' &c. He explained it all to me, and kneeled down and prayed with me that the Holy Spirit might come and comfort and convert my heart, and make me a true believer in the Saviour, and that God, for Christ's sake, would forgive me my sins and save my soul, and teach me how to pray night and morning. Hereafter my heart was very pleased. I am very glad ('lucky') God sent his Son to save me from my sins. I truly repent of my past sins, and believe in my Saviour. I try to keep God's commandments and serve God. It is six months since I began to learn the truth.

"Last Tuesday, I came again from Maldon, and found that some of my countrymen were to be baptised. I wished to be of their number. I thought I might not live for another opportunity. I wished to profess my faith in Christ, therefore I desire baptism; and I wish to become Christ's disciple, and may God the Holy Ghost keep my heart true and help me to keep his holy commandments to the end, and not let me turn away, and give me everlasting happiness in heaven."

COLAC, AUSTRALIA, *June 1, 1867.*

MEDICAL MISSIONS.—THE INDIAN ARCHIPELAGO.

ALTHOUGH we have retained our usual heading, we are not going to describe medical missions already in existence, but to call attention to a very extensive and important field where, in our opinion, they might be established with great advantage. The Indian Archipelago, although resorted to by many of our countrymen, not a few of whom are and have been enlightened Christians, being under the dominion mainly of the government of the Netherlands, has suffered

greatly in spiritual matters from the blight which has come over the Dutch Reformed Church. We are informed, on very reliable authority, that in Batavia, the capital of the Netherlands Indian possessions, a town larger than Calcutta and with as large a European population, there is but one place of worship where the truth as it is in Jesus is faithfully preached. From every other pulpit of the Dutch Reformed Church in Batavia, as well as elsewhere, little else is now heard than the rankest Unitarianism. And yet there are 5600 Europeans, besides 3000 European troops in Batavia, three-fourths of whom are nominally Protestant Christians. Throughout the Dutch possessions (Java and the outposts), there are 35 clergymen of the established church and three assistants, all of whom—with perhaps one or two exceptions—as already remarked, belong to the so-called modern school, and teach Socinianism with more or less openness.

This, when seriously contemplated, ought to awaken not only a warm interest among Christians at home in the Church at Reheboth, where the Rev. Mr. King proclaims the Gospel with unwonted faithfulness and power; but, at the same time, an earnest desire to devise something effectual for the neglected, the worse than neglected, population of Java and the adjacent countries.

Let the reader examine his map of the Archipelago, and he will gradually realize, in some measure, the demand which there is for missionary effort. Under the Dutch rule, and so imperfectly provided for in spiritual matters, there are *eighteen millions of souls*, and of these upwards of thirteen millions in Java alone.

The Netherlands Missionary Society of Rotterdam, established in 1799, did good service at first; but since it came under the direction of the heterodox church, already alluded to, it has dwindled to almost nothing. At present it has, we believe, sixteen missionaries:—five in Amboina, Boeroe, and Ceram, and eleven in Minahassa, the northern part of the large island of Celebes. It is only, however, in the last place, that real work has been done. On the Sangar islands, there were five missionaries; on the Talant islands two; and at Dorie, in New Guinea, two (Germans) supported by other societies. But of these little has been heard lately, the communication being very uncertain. In all Sumatra there are only two missionaries, and these amongst the Battacks. The settlement of the Barmen Society at Bandjermasin, which was promising before the massacre in 1857, has been given up, and a few weeks ago three new missionaries arrived at Batavia, on their way to resume or revive this mission. These, we believe, are all the places where there are missionaries now, and of the latter, it is to be feared, not more than one-half are evangelical Christians, while one-fourth of these again are workmen without any regular education, and under no superintendence. The map will show the places we have named, and will indicate also those parts of the Archipelago where no missionary work is carried on.

In Java, with its thirteen millions, there were at Batavia two German missionaries, both of whom died last year, and in the Residency Japara there used to be two good Baptists, but, it is believed that they are either dead or gone. Besides this, there is nothing doing; and, moreover, there are 48,000 Chinese in Batavia alone, without any effort being put forth in their behalf. There was an idea formerly, and there was reason for it, that missionaries were not allowed in Java. *Now* there is no prohibition whatever, the field is open, and the Javanese Mohammedans are not bigots and have no caste.

The islands between Florio and Timor, and northwards as far as the Sangar and Talant islands, contain a population mostly of *nominal Christians;* that is to say, they were Christian 150 or 200 years ago, and now retain the name and nothing else. They have ever since been neglected, except when one of the Dutch clergy makes a voyage amongst them and baptizes them by dozens at a time. These poor people would hail missionaries with open arms, but they have called for the last hundred years; and there has been no one to answer their call.

If the Dutch have one thing to answer for more than another, it has been their neglect of these poor Christian communities. But *now* the field is open to the whole world, and not only is there no obstacle in the way, but every encouragement would now be given by the authorities in Batavia. Surely this is a work for some powerful missionary society to take up and to prosecute with vigour. Twenty missionaries, by two and two, according to the apostolic plan, which seems the best, could soon be placed advantageously in these neglected islands.

Let us look at the circumstances which ought to encourage the friends of truth to immediate and energetic action.

1. The Reheboth community, or persons from it,

presided over by the Rev. Mr. King, could form a local committee to work for the Missinary Society at home, superintending, corresponding with, and otherwise aiding the missionaries. We have already spoken of Mr. King as a faithful and powerful preacher of the Gospel. He is more than that. His labours are manifold and greatly blessed. In spite of the most virulent opposition, he has not only built a church, but created a community, so to speak, more numerous and more regular in their attendance than those who belong to the large Willem's church; and this is the case, although one-half of the congregation have five or six miles to drive every Sunday. There is service in Dutch morning and evening, while in the afternoon he preaches in Malay to a very considerable native community. Every morning of the week, between 6 and 7, he has a short service in Malay for the natives and children of the asylum, which is close by. Besides this he visits the prison and the large military-hospital once a-week, and has regular service in both institutions—on Tuesday in the hospital, on Friday in the prison. This he has done unremittingly for years back, and with results which will only be made known at the great day. It may be added, that he has a true helpmeet in Mrs. King, who, in her own way, does just as great a work as her husband. We have mentioned these things to show that any missionary undertaking may count upon being earnestly backed by this community in Batavia, upon whom so much vitality is brought to bear.

2. The Governor-General is most favourable, and will do all in his power to forward the work. In a few years he may be gone, and who his successor may be no man can tell.

3. The lines of steam communication through the archipelago are at present under the direction of a gentleman who takes a very warm interest in the spiritual welfare of the islands, and may therefore help very materially in putting down any missionaries from Batavia at the localities for which they may be designed.

4. Most of the islands referred to already are under the local jurisdiction of the Resident of Amboina, Mr. Vander Crab, who has expressed himself as most friendly to the cause, and anxious that something should be done for the spiritual welfare of these islanders. His advice and assistance, as well as protection at the outset, would be of the utmost consequence. His official position also enables him to furnish the best and latest information regarding the several islands.

5. The islands are, with few exceptions, most highly favoured by nature, both in climate and fertility; and the missionary has thus the opportunity, by *instruction* in agriculture and other useful arts, to contribute to the temporal as well as the spiritual welfare of these poor people.

For all these reasons, there is surely a strong case made out for active exertion in behalf of these islands in the Eastern Archipelago, where so little has been attempted in the way of missionary enterprise. We indulge the hope that the representations now made, *upon undoubted authority*, may lead the London Missionary Society, or some other, to inquire seriously into the state of the case, and then to put forth a helping hand without delay.

Contributions from England since last Statement in January.

	£	s.	d.
Anonymous for India, sent to J. P. Coldstream, Esq.	30	0	0
Anonymous for Medical Missionary Society, ditto	15	0	0
Broomhead, Mrs., Rugby, by Hon. Miss Mackenzie	1	1	0
Cambridge Contributions, by J. Maxwell, Esq., King's College	5	11	0
Copeland, Misses, Ledbury Lodge, Middlesex	1	0	0
Ellis, Arthur, Esq., R.N., Brompton ...	10	10	0
Fox, Rev. G. T., by Miss Mackenzie ...	5	0	0
Gellibrand, W. E., Esq., by Mrs. Swan	5	0	0
Harrison, Miss, Weston, Sheffield, by Mr. Bell	20	0	0
Heist, Miss Fanny, by British Linen Co.	2	0	0
Hope, Charles, Esq., Manchester ...	5	0	0
London Medical Aid Society, by Mrs. Ward	20	0	0
London Subscriptions, by James E. Mathieson, Esq.	14	3	0
Lowis, Miss, Bath, by Rev. Dr. Leechman	5	0	0
Marley, H. T., Esq., Cornwall	0	5	0
Prescott, Miss, Yorkshire, by Mr. Bell...	1	1	0
Do. an additional Donation ...	0	10	6
Richmond, Mrs. Richard, Liverpool ...	2	2	0
Sommerville, William, Esq., Bristol ...	5	0	0
Subscriptions and Donations, by James Watson, Esq., London	45	5	6
Thomas, Henry, Esq., Sheffield... ...	1	1	0
Wedderburn, Lady, Gloucester... ...	1	0	0
Whitaker, J., Esq., by Miss Mackenzie...	1	0	0

INTELLIGENCE.

England.

(From our own Correspondent.)

The Wesleyan Conference has, this year, held its annual session at Bristol. The Rev. John Bedford was elected President by a large majority. The reports of the Preparatory Committees, which are composed of laymen as well as ministers, and at which much of the most important business is done, furnish a number of interesting particulars.

There are now 631 day-schools connected with the Conference, with 99,128 on the roll and 65,064 in average attendance. The Sunday-schools number 5,137, the scholars 556,502, and the teachers and officers 100,000. Complaints were made of the compulsory attendance in many parts of the country at the Church Sunday-schools of Wesleyan children attending the day-schools of the parish, in districts where they had no day-school of their own. Some discussion took place also on the future prospects of national education. Dr. Rigg said that if they had to choose between a universal system of education which was absolutely intolerant, and a universal system of education which was absolutely apart from all direct religious instruction, he confessed he should go for the latter. Furthermore, if the alternative were between such a universal system of education as that which the British and Foreign School system might be said to typify, and a system of education absolutely clerical, and absolutely limited to the clerical members of one particular Church, he confessed at once he should go for the British and Foreign School system.

It was stated that within the last six years 16 chapels had been erected in London, at a cost of £80,000, and that several new sites had been got for others. The number of additional sittings provided in these chapels had been 13,000, and the seat-rents already amounted to £3,600 annually. It was stated, however, that in the rural districts, especially of Lincolnshire, Somersetshire, and Gloucestershire, Methodism was on the decline. Mr. Punshon reported the entire success of his effort to raise £10,000 for the erection of places of worship in watering-places, £10,590 having been got. Grants had been made to thirteen new chapels, which cost £27,280, and had 5,654 sittings.

A good deal of attention was occupied with the subject of ministerial support. It appeared that there were men in the denomination, who, after fifty-five or sixty-five years' service, were only receiving £90 or £100. So inadequate was the present remuneration felt, that in the Oxford district a resolution had been passed to raise £25 in addition to what was allowed by the general committee of distribution, as at present there were some preachers in the district who up to that time were not receiving from all Methodist allowances the sum of £100 a-year. Mr. W. W. Pocock was happy to say that in some of the country circuits they had been enabled to raise the ministers' allowance from £100 to £120 and £130, and they hoped to go higher than that.

During the year a correspondence had taken place with the authorities of the army, with reference to the omission of the Wesleyan services from regimental orders, the result of it being that the matters complained of were remedied, and Wesleyan soldiers allowed to attend Divine service under their own Methodist ministers. By the earnest endeavours of the committee, and by the just concessions of the Government, the Wesleyans enjoyed now every religious privilege that was accorded to Roman Catholics or Presbyterians in connexion with the army. The men had the ministrations of their own clergy, and they had the securing influence of the Government that the clergy of another Church should not interfere with them. The question was raised whether they should not be paid for preaching to the soldiers, as they were in the case of the navy; but the Rev. Dr. Osborn said he hoped they would not seek payment from the army authorities. The naval authorities they did not ask payment from; it was offered. Let them look ahead. Let them look at the tendencies of the times. Let them think for a moment of the probable consequences of any attempt to extend the principle of endowment, especially in Ireland. Let them ask themselves if they were prepared to dip

any deeper into the same dish with "the mother of harlots."

The candidates for the ministry who were ordained were 61 in number, and 28 ministers had died during the year.

A discussion took place on the subject of bazaars at one of the committees; some members strongly objecting to them as lowering the tone of the motives of Christian liberality and injurious in principle. Few conversions took place in connexion with them, one speaker said, and many backslidings. Other speakers defended them as affording many a means of contributing by work, who could not give money, and considered that all depended on the method in which they were conducted.

At the Conference there was a conversation on marriages in Wesleyan chapels. The Conference was all but unanimous that the presence of the registrar at a Wesleyan marriage was a stigma that could not be tolerated.

The question of Wesleyan ministers wearing gowns was raised, and several ministers took part in the conversational discussion. The old rule and usage of Methodism was declared to be against wearing gowns, and in the present ritualistic tendencies of the age it was deemed inexpedient to do anything that looked in that direction. The exceptions to the rule were stated to be ministers in Scotland; and the Governors of the Sheffield and Taunton Colleges were permitted to use gowns, and when any ministers became civic chaplains they might be allowed to wear vestments befitting the occasion. But even those ministers who might be favourable to wearing gowns in the ordinary course of their ministry deprecated such things in those circumstances as would pain and grieve the people.

During the examination of candidates for ordination a pledge was required from those among them who had used tobacco to refrain altogether from the practice of the future. The Rev. J. H. Hargreaves, of New Brighton, declined to give such a pledge, and defended his position, but after an animated discussion it was resolved to defer his ordination for another year.

Dr. Gray, Bishop of Capetown, has been preaching a missionary sermon at Kidderminster. He said he would bring before the congregation the state of the field in which he had for twenty years laboured, the diocese of Capetown. It had been said of the natives that their intellect was of too low a type to grasp the doctrines of Christianity; but nothing could be more mistaken. Give the negroes the same advantages that we enjoy and they would improve rapidly; in fact they had done so where instruction had reached them. His plan was to take those parts belonging to our colonists as a base of operations, and proceed step by step into the interior with a chain of missions. Their first duty was to supply the colonists, and then to proceed to Christianize the natives.

A Church clergyman, the Rev. J. B. Sweet, has published a pamphlet, which had been delivered as an address, with the startling title, "The Failure of the Present Sunday-school System." This is the substance of his statement:—"To use a favourite expression, the Sunday-school is, or ought to be, the 'nursery of the Church.' What, then, is the case? Is it so in fact? Are our churches filled, as our Sunday-schools have grown in numbers and in organization? Is the generation which has filled our Sunday-schools as children found to be thronging our churches now that they have grown up to be men and women? There can be little doubt about the answer. It is given only too clearly by long rows of empty or only partially filled seats, and by the manifest absence of an enormous majority of our labouring *men*. Rarely indeed does the labouring father of the family regard attendance at church as one of his natural duties or pleasures on the Sunday. Of course there are many exceptions to this general statement—and many more in some parishes than in others; but if this is, as we fear it is, but too true in the average all over England, what becomes of the theory that the Sunday-school is the 'nursery of the Church?' The Sunday-school is mostly well filled; but the church is half empty, and in its thin congregation there can be traced only a small proportion of the old Sunday-scholars. He takes the Religious Census of 1851—which, checked in some points by the Royal Commission of 1861, contains the latest accessible statistics on these points—and shows from it that the numbers of Sunday-scholars and Sunday worshippers actually tend to move in an inverse direction from one another. The more Sunday-scholars there are in any place, the fewer, as a general rule, seem to be the voluntary worshippers. Wherever the Sunday-school has been longest in operation, most carefully organized, and most largely filled, there the church and the meeting-house—for it is a remarkable fact that these figures, including as they do Churchmen and Dissenters in one common average, show that the latter fare no better than the former in this respect—are the most deserted. The great towns of the manufacturing districts of the North

are undoubtedly the places where the Sunday-school is worked most vigorously, and these places for the most part show a small per-centage of worshippers against a large per-centage of Sunday-scholars. So strange and unexpected a result demands an explanation; and Mr. Sweet is provided with this also. It lies, he thinks, in the ignoring of parental responsibility, which is at the root of the whole system. We relieve the parents entirely of the religious superintendence of their children. We encourage the children to come to us early on the Sunday morning: we drill them and teach them in school, we assign them a separate place in church, we take upon ourselves the whole trouble of keeping them quiet and teaching them to behave, and instilling into them, if we can—though we fear that this is a thing often too much neglected—habits of practical devotion. What is the consequence? The parents cease to feel themselves responsible for the religious training of their children: they lose the incentive which this motive might afford to quicken their own religious instincts and secure their own attendance at church, in order that they might bring their children with them; they feel that it is not their business, but that of the Sunday-school Superintendent, to see that their children go to church, and behave properly when they are there: and so it happens that the Sunday-school is made a convenient excuse for the idleness, apathy, and irreligion of the parents."

These statements may be exaggerated, but the whole question is worthy of examination. Mr. Sweet recommends the employment of every means for the reviving the neglected sense of parental responsibility.

Scotland.

(From our own Correspondent.)

THERE is still little going on in ecclesiastical matters. The minutes have been published of the first meeting of the Union Committee after the recent decision of the supreme courts. The proceedings appear to have been very cordial, and sub-committees were appointed to consider the financial arrangements of the different churches. At a recent meeting of the Glasgow Presbytery of the Church of Scotland, it was resolved to proceed with vigour with the promotion of the Endowment Scheme, which had somewhat flagged in the west. Dr. Norman Macleod has concluded his arrangements for visiting India this year. He leaves on the 5th of November, and hopes to be back in time to report to next General Assembly. Dr. Clason, a well-known minister of the Free Church, of advanced years, who took ill at the last meeting of Assembly, died this month. That church suffered a very heavy loss last month, in the death of one of its young ministers of highest promise, Mr. Andrew Crichton, colleague for some years to Dr. Charles Brown, in Edinburgh, and latterly settled in Dundee. There was no man of his standing in the church of equal culture, while he possessed also rare piety and Christian simplicity. The Sustentation Fund of the Free Church shows an increase on the first two months of the financial year of £437 17s. 11d. Dr. Buchanan's movement for the increase of the yearly dividend to £200, continues to meet with much encouragement.

A series of religious meetings have, as in previous years, been held in the Highlands, with the object of promoting the spread of revival. The meetings were at Ardnilly, the property of Mr. Macdowall Grant. We give a few of the details as described in the journals.

On the two days of their meetings the beautiful park and grounds of Arndilly were thrown open to the public, and taken advantage of by a thousand to fifteen hundred people each day. The grounds adjoining the house were fixed on as the place of meeting. The spot has every natural advantage for the purpose. At the foot of the mountain, Ben Agin, on one of its grassy slopes, which forms one side of the picturesque lawn, on which stands the mansion of Arndilly, a rustic platform was erected, from which the speakers addressed the assembly on the hillside. A large marquee stood close by—the provision for shelter in case of wet rendering the hillside untenable. The locality is one of the prettiest spots in all the lovely strath of the Spey. The morning of Tuesday, the first day, was cloudy, the mists hung heavily on the higher hill-tops, a drizzling rain came down shortly before the hour of assembling, which determined the tent as the place of meeting for at least the earlier part of the day. Although capable of containing at least a thousand people, the tent soon became crowded, and continued so until the adjournment for the afternoon meeting. Among the visitors from a distance, most of whom took part in the services, were the Earl of Cavan, Mr. Brownlow North, Major Ross, Dr. Pirie, of Aberdeen, Mr. Fraser, of Inverness, together with the most of the Free Church ministers of the district. Lord Cavan gave the introductory address, and explained that the object of the meeting was

the stirring up and quickening of God's people for fresh activity and work. The afternoon meeting, held in the open air, was addressed by Mr. North, with his characteristic fervour. Wednesday, the second day of the meeting, proved in respect of the weather all that could be desired—dry, calm, and shady. Numbers were early in the park. Lord Cavan again presided. An address was delivered by the Rev. Donald Fraser, the subject, the purpose and dealings of God with Ephraim, as touchingly told by the Prophet Hosea. Mr. Grant himself gave the closing address, specially directed to the Christian portion of his audience, to stir up to more consistent walk and more thorough devotedness to the work of God.

Ireland.

(From our own Correspondent.)

THE appointment of Dr. Alexander to the vacant See of Derry has been universally welcomed, and is felt to be peculiarly valuable in the present critical condition of Irish Church questions. A poet and a man of letters, he carries with him to the episcopal bench large reading, sound Biblical criticism, the highest reputation as a preacher, earnestness, charity, the approval of his diocese, and the sympathies of the best men of his Church. Another appointment, equally affecting the welfare of the Presbyterian Church, the election of Mr. Wallace to the chair of Christian Ethics, has given equal satisfaction, and has added to the prominence which the Presbyterian College in Belfast has obtained among the colleges of the same communion. It now numbers among its professors Dr. Murphy, the excellent commentator on the Pentateuch; Dr. Killen, known for his *History of the Ancient Church;* Dr. Porter, whose works on Palestine are of the widest repute and authority; Dr. Watts, whose powers as a theological writer have sometimes led to his articles being attributed to Dr. Hodge, of Princeton; Mr. Wallace, whose subtle, metaphysical speculations are certain to attract large notice; and with, for its president, the memorable Henry Cooke. Serious changes are affecting this Church at the same time. The failing health of Dr. Morgan has compelled him to ask the permission of the General Assembly for an assistant; and Dr. Hall, whose name has been amongst the most prominent for the last ten years, has accepted a call to the Church, in New York, formerly under the pastorate of Dr. J. W. Alexander.

Another change has befallen Dublin in the removal of Mr. Day to a rectory in the northern province. Not even Bishop Gregg was more linked with the Established Church in the metropolis, where for more than twenty years Mr. Day was the centre of the Evangelical party, and the strength of every movement that advanced the kingdom of Christ. His congregation presented him with £1,000 on his departure, and the deep regret of the city has accompanied him to his new work.

The changes which threaten the education of the country are still impending, and they are pressed with the old adroitness of the majority of the Commissioners. The minority protests, and, meanwhile, Lord Naas proposes to issue a Royal Commission of Inquiry. The number of children last year had decreased, owing to the incessant drain of emigration, and the average attendance had decreased in a larger proportion. The number of schools is 6,453 (an increase of 81); of children on the roll, 910,819 (a decrease of 11,265); of children in attendance, 316,225 (a decrease of 4,984.)

As to religious denominations they are thus divided:—Established Church, 16; Roman Catholics, 94; Presbyterians, 9; other persuasions, 3.

The total number of National Schools in each province on the 31st December, 1866, was—In Ulster, 2,382; Munster, 1,576; Leinster, 1,466; Connaught, 1,029.

The Protestant pupils numbered, for the year 1866, 171,279; the Roman Catholic pupils, the majority, for the same year numbered 738,794. But of the 171,279 Protestant pupils in National schools 152,412, or 89 per cent., are in attendance in mixed schools.

Protestants have still to suffer in Ireland for Christ's sake. Mr. Campbell, a Wesleyan minister, one of the most energetic and warm-hearted missionaries in the West, and one of the least likely to give offence, was brutally attacked the other day by a mob, who assaulted him without provocation, when he was even under the protection of the police. "I was struck," he says, "in the arm, in the leg, and, lastly, in the head. My hat was cut through, and the wound in my head was very deep, the blood flowing freely. I had to fly bareheaded, and, when out of the town, I met a man leaving a house, from whom I expected some compassion; he turned like a fury, and threw large missiles at me. I did not know where I was going, but the Lord led me to a house where I was taken care of." Incidents like this are rare, but it is the tendency of Irish ultramontanism to en-

courage them." Mixed marriages have usually been supposed to bear against Protestantism. From the conduct of the priests of Athlone, who have denounced them from the altar, and denounced also all who would take part in them, it would appear that they sometimes bear the other way. In any case, they are pretty certain to end unhappily, and often miserably.

An address recently presented to Archbishop Leahy, the Roman Catholic prelate in Tipperary, attributed "to the Sunday Temperance Law, so wisely introduced by your Grace into your archdiocese, the few crimes now committed in our county;" and in his reply he alluded to the strictness with which the law had been observed: "the people submitted to the Sunday Temperance Law without a murmur, and they observed it with scrupulous fidelity."

France.

(From our own Correspondent.)

The fête of the 15th passed off with unusual splendour, and the attractions were so well distributed over the vast capital, that the crowd was sufficiently divided to prevent undue crushing and other accidents. Pleasure trains brought multitudes up from all sides and from beyond the frontiers. Never has Paris seen such a variety of costume, or heard such a variety of tongues, or witnessed foreign manners to such an extent. Peace, peace, is the order of the day and the promise from the throne, but it is not believed in by the people. Rome is in ebullition, in nowise quelled by the hollow splendours of St. Peter's centenary and the canonization of persecutors; and the legion of Antibes is now known by all—as your correspondent declared last year—to be simply another form of French protectorate. Cæsar cannot and will not leave Rome. Spain is rising, and any day an overthrow may take place: the men to form a provisional government are all nominated, and awaiting the first signal. The atheistic-revolutionary wave is swelling,—let no one mistake it; and there are preparations going forward in all Western and Southern Europe little thought of by England, though, indeed, some of the fatal emanations are wafted over the Channel and find congenial exhalations even there. Poison, poison, is in the very air, and all must breathe. Happy those who have the antidote within; even the consciousness given by the Holy Ghost of being sons of God by faith in Jesus Christ, and heirs of an incorruptible kingdom. No outward forms can avail; man may try with the Pope, the Emperor, or the Czar, to stem or direct the torrent, ecclesiastically, politically, or morally, it *must* overflow. "There is no longer room to choose," says Sainte Beuve; "groan or not over it, faith is gone! Say what one will, science is ruining it! Old stories and old Bibles can no longer be believed by sound and vigorous minds, fed with history, armed by criticism, studious of natural science. In this crisis one only thing is to be done to avoid feebleness and stagnation, viz., pass on quick and firm towards an order of things reasonable, probable, well linked together, affording convictions in the stead of faith, and which, while leaving all due liberty and security to remaining beliefs, will prepare in every fresh and robust mind a fulcrum for the future." He then speaks of the new basis for morals and rights which so many are seeking. Ah! well may the Jew defy these patchers-up of ragged morals to out-do Sinai!

While Romish France rejoices in the hollow festivals and refilled coffers of Rome, Infidel France replies by its vigorously-offered subscriptions for the statue of Voltaire, and a rapid sale of editions of the "Philosophical Dictionary." Let no one be deceived; it is the infidel and infidelity which are glorified, not the man of literature or of freedom, as some have thought. On the list of forty-two distinguished names of men forming the committee is that of Ath. Coquerel, junior. Thus are men hurried on by the logic of things when once they get off the ground of Revelation.

This double current carries many, but there is a third, fed from the other two, which, we cannot repeat too often, is their legitimate offspring; it is the eddying, whirling, sparkling, flashing torrent of vice. Utter godlessness, hurrying down, down, to the lowest gulfs, but under the brightest colours and the most aerial dress. Even the very infidel press flagellates the offspring, while it deifies the parent. See what it says of one portion of it. "The great malady of France is *fear of ridicule*. What more fearful than to endure the causticity of a neighbour? This being the case, the plague must be escaped at any price. Therefore in the whole ironical crowd are to be seen, not men, but characters strutting up and down the stage playing their part, and ever the same part. To laugh at everything, to mock one another and their own selves too, to flounder in sarcasm, to repel every true feeling as a weakness, such are proofs of superiority in the eyes of these men."

That all these rushing torrents should not invade the fields of quiet people, of whom there are yet a vast many, neither good nor bad, and carry off their children at any rate, would be incredible. The army law too, while it civilizes, by the return of the men called out, the remotest points of the empire, carries also far and wide the sprinkling of scepticism or vice that the soldier has received during his years of service.

It is impossible not to risk a repetition of these facts, for the position of Christians in France cannot be otherwise understood. They have to stem all the torrents at once, and wade against the stream. The publicity given by the really glorious degree of liberty granted on the Mission ground at the Exposition has brought our Christian works into prominence, and the venal press thought it a good opportunity to coin a few gold pieces out of the fear of ridicule. We deeply regret that in one case a gentleman purchased the favour of a small journal by subscribing for a number of copies. A French Christian lady was more brave. The work she and others are engaged in had been denounced as an *anonymous society for the universal stultifying* (abrutissement) *of the people*, by a bad paper, which had besides indulged in criticism and unmanly sarcasm of various kinds; and one of the editors put out a feeler or two, and then boldly proposed a sum of money in return for peace and for favourable articles, adding, "we all know that your work is an excellent one!" "On no account," was her brave reply; "the more you write against us, the more we are sought out by the public, and esteemed by respectable people." The man went away with a blush on his cheek. Others have also tried in vain.

There is much improvement in the various mission works; they are thoroughly popular, and sought for from morning till night. The *salle évangélique* is greatly improved since last month, and we can rejoicingly say that souls have been born there. Services from two in number have arisen to five and sometimes more in the day; preachers are understanding better what they are to say, and how to say it; a young missionary student, who came simply to see the Exposition, has been persuaded to stay, and is strengthened from on high to give a clear, glorious testimony in French and in English to the perishing ones. On the afternoons of the 15th and 16th a continuous stream of people of all classes poured in and out, heard a few words, and received little books, in which the Gospel is clearly set forth. And this is going on. Still but comparatively few chairs are covered,—a hundred at most. Priests come in and listen awhile, and read the texts now put up along the walls; peasant women, young and old, make the sign of the cross and hear of the Saviour's free salvation; soldiers come in by parties, and the general public of every class. We still call for the Lord's own gifted evangelists to speak to these masses. We want some one who can arrest these crowds. Oh, that the pastors would be less timid, and throw their whole selves as servants of Christ before their fellow-men, instead of treating them with theology and taking a thousand precautions before coming to the point! All who do speak as saved men to unsaved men gain ear and heart.

The Missionary Museum is still devoid of active regular attendance; we hope it soon will be better turned to account. About *a million and a half* of portions of Scripture have been distributed by the Bible-stand, and above *two millions* of tracts from the Kiosk. The facts to be gleaned almost daily from these places and from the Jewish Society and Bible Society are most animating. In the *salle évangélique* there have been conferences on the Evangelical Alliance, on the protection of apprentices, and on tract societies and popular literature.

It is interesting to see new Protestant churches rising in various parts of France. In Dunkirk, about thirty years ago, two English ladies after much trouble found two Protestants, and with some difficulty induced one of them to come to worship in their drawing-room. Such was the commencement of a church, which was gradually increased by numbers of French and foreigners. Last month a place of worship was opened there in presence of the authorities, and for which the town of Dunkirk had given the land and 50,000 francs. The pastor belongs to the Reformed Church of France. In Vichy, a Protestant church was opened this season in presence of the authorities by the Reformed Church of France and the Church of England in common. A church of the Confession of Augsburg was consecrated at Luze (Haute Saone) last month by eighteen pastors.

The town and Protestants of Brest have followed to the grave the mortal remains of the exceedingly venerated British consul, Sir Anthony Perier, who had fulfilled his functions for forty-two years there with the greatest distinction, and was the founder of the church. Catholics and Protestants vied with each other in testifying their respect and grief.

Belgium.

(From our own Correspondent.)

Nobody is surprised that Frère Mainbode, the brother of the Ecoles Chretiennes, whose case was mentioned in the July number of *Christian Work*, should have been found guilty. The papers have accustomed us to hear of such things being of rather frequent occurrence; and they somehow do not tend to convince us of the value of the confessional as a means of keeping the young mind pure and uncontaminated. One was, however, scarcely prepared to see the confessional employed as a means of hushing up these unpleasant matters. Such, however, seems to have been the case; for in the witness-box the children and parents, in almost the same words, denied the truth of what they had but a few days before stated to the Juge d'Instruction. This could but be the result of intimidation, and acting on that belief the jury pronounced their verdict. Nothing could have been more unwise and prejudicial to the interests and influence of the order than to seek to shield a man whom they ought to have been the first to bring to punishment.

The Court of Cassation has rejected the appeal of the monks of Overbode against the judgment of the Brussels Court, which had condemned them to restitute to the heirs of a *Béguine* sister the property which she had made over to the abbey by means of a fictitious donation to a third party.

Prussia.

(*From our own Correspondent.*)

Of the thirtieth Yearly Report of the Kaiserswerth Deaconesses' Institution, we give the following summary. Besides Kaiserswerth the Institution had 139 stations during the year 1866. There were 491 sisters, that is, 311 deaconesses and 180 on trial. Of the entire number 59 were regular teachers and 29 teachers on trial. At the present moment the number of sisters, in consequence of the admission of new candidates, amounts to above 500. In Kaiserswerth itself were engaged amongst the sick from 70 to 80 sisters, either as regular deaconesses or as learners. The hospital admitted 820 patients in the course of the year. Fifteen new stations were occupied during the year; but many requests had to be denied for lack of sisters. The Orphan House in Smyrna was supplied with 20; the Servants' Refuge and Training-house in Friedrichsdorf, near Stettin, with 5; and the Hospital in Pesth with 3 sisters. The direction of the following institutions was also undertaken:—Infant Schools in Düsseldorf, Hamm, Schwelm, and Erfurt; Infirmary in Frankfort on the Oder; Woman's Alms House in Duisburg; the Deaconesses House in Halle, and the Hospital in Schwelm, besides other duties. Thirty-six sisters devoted themselves to cholera patients and two died; 56 were engaged also during the war in various hospitals. The total number of persons, old and young, who came under the hands of the Deaconnesses was 37,991. Surely a mighty work! May God supply persons and means for the future!

The attention of the Prussian government having been drawn to the importance of the stricter observance of the Sabbath, the following decisions have been arrived at. On Christmas-day, Easter Sunday, Whitsunday, the general Fast day, the Festival of the Dead, and during Passion-week, no balls, dances, or similar amusements shall be held in public localities. The same rule is to apply to the evenings preceding the above days. On Sundays and holidays no public work that can disturb rest shall be undertaken, and after 9 o'clock no trading is to be carried on. Shops are not to be opened or wares exhibited; the doors must be closed and the show-windows covered. Chemists' shops, surgeries and bathing establishments are exempt; also provision stores and *tobacconists'* shops (!) except during the hours of divine service, that is, from 9 to 11 a.m. and 2 to 4 p.m. Bakers and butchers may keep their shops open during the above hours, but in other respects are subject to the same conditions as the rest. Shooting game and rifle shooting is only allowed till 9 o'clock in the morning. During the hours of divine worship no concerts or public assemblies of any kind are to be permitted. The owners of public gardens and places of resort may keep them open all the day, but are not to suffer ninepins, billiards, and other games to be played, nor any other noisy amusements during the hours of divine worship. Moderate as these restrictions are, some of the newspapers mock at them, and say that it will be easy enough to evade them and that they will be evaded. And yet it must be obvious to every unprejudiced observer that the strict enforcement of a law of rest from labour, would be both an intellectual and physical blessing to thousands of the people; not to speak of its religious aspects. But, I fear, until there has been a revival of religion, such as Germany has not yet witnessed, the

false, egoistic, self-willed individualism, by which the majority of Germans are swayed in such matters will not be to any great extent overcome.

In June last the annual meetings of the Leipzig Foreign Missionary Society were held in Leipzig. From the Report I give you the following particulars:—The Mission Seminary has at present 10 students; in India there are 16 missionaries and one is now on a visit in Germany. During the last year 741 heathen were baptized by the missionaries, so that the mission now numbers 8303 converts, who are distributed over about 373 places, some of which contain as many as 1000 souls. The income increased during the past year, notwithstanding the war. It is intended that the Director of the Seminary, Pastor Hardeland, shall undertake a tour of inspection to the stations taking with him one new missionary.

A society has been formed here in Berlin under the patronage of the Princess Royal, for the promotion of plans by which women can earn their living. In order to attain its object the society proposes to aim, 1. At removing the prejudices and hindrances which stand in the way of the employment of women. 2. To further the establishment of institutions in which women can be trained for mechanical or commercial occupations. 3. Offices for the registration of situations and persons needing them. 4. The protection of women employed in trade or commerce against dangers of a business or moral nature, especially by finding them situations or lodgings. The society is divided into various sections, of which one assists in the formation of a Commercial Institute for Young Women; another manages the Statistical Department; a third has provided a sale room for women's handiwork. A number of girls are already learning the trade of type setter, and earn from 4 to 9 shillings per week. It is intended also to establish a similar society in Hamburg.

During the year 1866, there have been baptized in the province of Brandenburg, 38 proselytes from Judaism; in Berlin alone, 27. During the same time 135 persons quitted the Romish church—in Berlin, 93; of these 122 prior to confirmation, 62 in Berlin. Protestant clergymen baptized 645 children born of parents of whom the father was Catholic, and 74 of Catholic parents. 47 members of the old Lutheran body returned to the State church; also 37 from other bodies. Converts to the Romish church numbered 9, at confirmation 5; *to Judaism* 11, *all in Berlin;* to the Baptists 88; to the Free Associations 35. 238 quitted the State church without avowedly joining any existing denomination. You may not perhaps be aware that when any one wishes to leave the State church and join the Baptists or any other body, he must declare his intention before the civil authorities. After expressing the intention for the first time, the parish clergyman calls upon him and tries to dissuade him from his purpose, and not unfrequently succeeds; in case the person persists, he is then registered as having left the Church, and his name is sometimes publicly proclaimed from the pulpit.

During the year 1866, there were 6506 cases in Prussia in which married couples sought divorce. The clergy succeeded in reconciling 2990 couples, in 3311 cases they were unsuccessful; and in 305 no result had been arrived at. The numbers which fall to the different provinces were as follows:—Brandenburg, 1815; Prussia, 1776; Silesia, 969; Saxony, 811; Pomerania, 685; Posen, 39; Westphalia, 46; the Rhine Province, 13. Berlin alone had 997; Konigsberg, 179; Magdeburg, 91; Stettin, 90; Danzig, 79. The difference between Brandenburg, where there are the most Protestants, and the Rhine, where there are the most Catholics, is remarkable. The cases above referred to are all Protestants.

Catholicism is said to be making progress in Silesia, as also in the Province of Prussia. In the former province, principally owing to mixed marriages; for the Protestant clergyman is frequently almost helpless against the slyness and impudence of the Romish priests, especially as he finds no energetic support on the part of his government. According to Prussian law, in case of a mixed marriage, the sons follow the religion of the father, the daughters that of the mother; but the priests often say to either the bridegroom or the bride that he will not marry them unless they promise to educate all the children in the Catholic Church. This is illegal and punishable, but it is done notwithstanding; and, unfortunately, the Protestant authorities are much too gentle, one might almost say cowardly, in their dealings with the priests. I have heard of many cases in which Protestant ministers have been shamefully left in the lurch by their own superiors when disputes have arisen.

The following sketch of the well-known Carl Ritter is given in an American journal:—

The illustrious minister, Bethman Hollweg, once remarked to some students who were presented to him at Berlin, "If you wish to store

your minds and improve your hearts at the same time, go and hear Professor Ritter;" and now that his living voice may be no longer heard, we know of no more useful pursuit than a careful study of his life and character, and of such of his works as are attainable. Ritter was the father of modern geography in the strictest sense. He found geography a mere enumeration of dry details—he made it a science. Starting with the fundamental idea that races and nations, like individuals, have their own careers to work out, he maintained that their characters were influenced greatly by, and should be studied in connection with, their physical surroundings, all of which have been arranged by an all-wise God, the more perfectly to accomplish the great end of creation. He deemed history and geography not distinct studies, but mutually dependent, and that the true spirit of the former could be found only in nature.

But greater than his influence as a teacher of physical science, was that which was disseminated by the spirit of piety pervading all he wrote or spoke, and to which sceptical, rationalistic Germany owes in part the revivification of much of her religious life. For nearly fourscore years, Carl Ritter studied the earth but as the work of its all-wise Creator, and stood pre-eminently above all his compeers as the Christian man of science.

"Ritter carried his religion into his scientific studies. This earth was to him not a mere dwelling-place for nations; it was the material out of which life is woven; it was the garment in which the soul closes itself, the body wherein the spirit formed by God must move. This was Ritter's central thought; all his ideas illustrated, all his researches confirmed it; through the earth as his way he reached God as his goal. The globe was to him but the place where God's kingdom should be founded; and in all his study of man, Christ became the middle point. In his most valuable scientific writings, the thought that underlies them all, whether his subject be mountain-heights or dark valleys, heaths or cities, is, that everything in the world comes from the counsels of God, and bears relation to the kingdom of Christ. This is the secret of those impressions which his geographical writings produce. Free from all striving after effect, his great aim was to show the working of the living God in the conditions of history. This was the reason why he always expressed the purpose of his work in a manner equally indicative of his humility and of the religious bearings of science. On a presentation copy of his last volume he wrote with his own hand that it was another note added to the harmony of that general song of praise in which all branches of science must unite, if they will retain the honour which God has lent to them, until the time shall come when they shall raise the Gloria in Excelsis in still nobler notes."

As we follow the career of Carl Ritter, we are struck with the indefatigable character of his mind. First, as a pupil of the best teachers, then as teacher, private tutor, professor in a gymnasium, and, finally, at forty years of age, a professor in the great University at Berlin, his whole life was passed in acquiring and imparting knowledge of the science which he loved.

As to Ritter's personal appearance, he says:—"I shall not soon forget the patriarchal appearance of Carl Ritter in the lecture-room in 1855. He used his notes about half the time, but read them easily and with great distinctness. Obscure and involved almost without parallel in his written dissertations, his style was simple in the lecture-room; and his clear articulation and well-chosen emphasis, combined with a highly musical voice, made it easy to follow him. He was a tall, finely-proportioned man, with a noble head, a most sincere and earnest manner, yet unusually quiet and simple. His dress was peculiar when an old man, and no one who frequented the famous Linden Avenue at Berlin would fail to notice that tall and venerable figure, clad in a long blue cloak and broad-rimmed hat, both half a century out of date. He used to wear a large rolling collar, like that worn with us in days long gone by; and that, together with the huge horn spectacles, gave him a rusticity of appearance and a friendliness which captivated every one who knew his learning, his talents, and his heart. It was a characteristic of Ritter that the external man was so penetrated by the inner nature that the two were inseparable and undistinguishable. He was such a one, that when you had looked upon his face, you had read the whole man; and therefore he belonged to that class of minds which infallibly make the same impression upon men of all conditions and mental varieties. The cause of this uniform impression is found in his humility, and in the quiet peacefulness of his inner life, which was more than mere tranquillity—it was the serenity of a Christian."

As to his character, he says:—"During these years in which we have followed his course, and all subsequent ones, it was the custom of Ritter's friends to regard him and speak of him as a perfect man. His character was viewed, not simply

as spotless, in the ordinary acceptation of the word, but as absolutely free from the besetting infirmities of humanity. In the literal and full acceptation of the phrase,

"'None knew him but to love him,
None named him but to praise.'

"In some who are as amiable as he, there is a lack of fire and energy; but he, the most amiable of men, though not impulsive, was energetic in the highest degree. He was singularly tenacious of friendships, yet not reluctant to approach society in a general way, and deal with those as acquaintances whom he did not know as friends. Shy to a degree, he was not so timid as to be awkward, but entered company as one in command of himself, and master of the arts of good-breeding. Toward the close of his life, he made the assertion, which so few can make, that he had never alienated a friend. In estimating the value of such a declaration, it must be borne in mind that he counted his friends by hundreds, and that in scientific controversies he was often compelled to speak with emphasis."

Holland.

JEWISH MISSION AT AMSTERDAM.

Mr. Meyer, recently of Ancona, has entered upon his new field at Amsterdam, in connection with the Jewish Mission of the Free Church of Scotland. Dr. Schwartz went along with him from London to introduce him at Amsterdam. The letter which follows gives an account of his reception and first impressions:—

"On Sunday morning the church was crowded, as it had been advertised that Dr. Schwartz was to preach. To that numerous audience, too, Dr. Schwartz introduced me very touchingly and affectionately as his successor, telling the people, however, that, for some time to come, they must not expect me to preach to them in Dutch. That crowded audience eagerly drinking in the words spoken to them by Dr. Schwartz, was a most imposing and touching sight, and bore ample testimony to the esteem and affection they bore to Dr. Schwartz, and to their love of the Word of God. In the evening the church was equally crowded. After a long privation the people enjoyed again the privilege of having the Lord's Supper dispensed to them. As thirty-six persons only could sit down at one time, Dr. Schwartz had to serve nine tables. While I admired his bodily strength, and mental and spiritual power that enabled him to do so, I had to stand by and mourn over my being unable to do anything. A very interesting and touching sight it was to see the last of these tables almost entirely occupied by Jewish proselytes, the minister serving the table being himself a converted Jew.

"On Monday night there were meetings of the Societies for Jewish and Heathen Missions—meetings which were protracted till one o'clock. On Tuesday morning Dr. Schwartz left, and I remained alone to feel all my weakness, helplessness, and insufficiency. However, I had not much time for feelings of that kind. It had been intimated on Sunday that, on Tuesday night, I should conduct in German the monthly prayer meeting for Israel; and the numerous visitors that came in one after another scarcely left me the necessary time for preparation. At that meeting about six hundred persons were present (a very good attendance for a week evening, and for a service in a foreign language), among them almost all the proselytes whom I had seen on the preceding Friday evening. I received ample evidence of my having made a good impression;—the proselytes, especially, were very warm and cordial in their manifestations and expressions. On Friday night I had a small meeting with proselytes and friends of Israel, which I enjoyed exceedingly; and on Sunday I had the privilege of administering baptism to a daughter of Abraham. A minister of the Dutch Church supplied the pulpit, and the large building was crowded morning and evening—at the latter diet, when the baptism took place, there could not have been less than eighteen hundred persons present. That gentleman preached a very eloquent evangelical sermon on the words, 'Thy kingdom come,' addressed then the person to be baptized, and put to her the usual questions, whereupon I baptized her, and gave afterwards an address on the words Ps. cxviii. 26. You may believe me that, after having been labouring in Israel eight years without seeing much fruit, it was no small privilege to begin my work here at Amsterdam by baptizing a Jewess, thus reaping what others had sowed. Surely I could not but see in it a token for good, an encouragement and strengthening in my faintheartedness.

"As regards this daughter of Israel now added to the number of Christ's professing people, there is every reason for believing that a work of grace has been performed in her. A sister of hers was baptized several years ago, and that, it seems, gave her the first impulse. That sister then gave

her a Bible, which she read—the Lord blessed to her that reading—she saw that she was a great sinner, and that in Jesus the Messiah alone there is salvation—and then she applied to the agent of the Netherlands Society for Israel, and asked for regular instruction. You see it is the old history over again; yet it is a history that is ever new and ever interesting. For fifteen months she received regular instruction, and having been examined by Dr. Schwartz and myself, in presence of Messrs. Cavaljè and Stoovè, and having given satisfactory evidence of her knowledge of Christ and of the truths of Christianity, and having, in her change of life, to show forth the much more satisfactory evidence of a change of heart, we all, unanimously and joyfully, were ready to receive her as a sister in Christ, and decided that by baptism she should be received into the visible Church of Christ.

"But, however refreshing and edifying the public service and the administration of baptism was, much more so was the private meeting which after the close of the public meeting took place in one of the large rooms attached to the church. It is a custom introduced by the late Da Costa that, after the baptism of a Jew, the proselytes and friends of Israel meet for praise, prayer, and exhortation. Fervent prayers were offered, and stirring addresses delivered, chiefly by proselytes, which came from the heart, and therefore also touched the heart, and left no doubt that there are among those proselytes men who have the Spirit of the Lord, spiritually-minded, Bible-reading, praying people, earnestly seeking to make sure their own calling and election, and yearning for the salvation of their people. I am convinced also that something may be done among those proselytes and among the Jews.

"I may in connection with this subject at once mention, that two more Jews at the present moment are receiving regular instruction with the view of their being baptized; and further, that however difficult and dangerous it may be to speak to the Jews in their own (Jewish) quarter, Mr. Geel, one of the colporteurs of the Netherlands Society, has succeeded in getting access to the Christians living in the Jewish quarter—visits them in their houses, and has there a Sunday school for their children, attended by one hundred and forty scholars; so that, in one way at least, Jesus of Nazareth is in the Jewish quarter itself proclaimed as the King of Israel. With the Lord's help this small beginning may become very important."

Italy.

It is but a few months since a Waldensian mission has been established in Florence, and no church is yet established; nevertheless, the pastor has reason to believe that he will be able to complete a church organization here, in the course of a few weeks, with a membership of seventy persons. I was present last Sunday evening at the services. These are held in wretchedly inconvenient and stifling rooms, yet there are more ready to attend the preaching of the Word than can be accommodated with seats. The three rooms at present in use will hold a congregation of about three hundred. Of this number hardly more than a third can see the preacher, on account of the narrow doorways which are the only openings from the side rooms to the central one where the desk is placed. The preaching is entirely without manuscript, being an exposition of some passage of Scripture, usually with controversial turn. There was no singing at the meeting last Sunday evening; doubtless it is different in other places, where a church is fully organized. The people stood during the prayer, and all seemed to join in the responsive "amen" at its close.

The listeners appeared to be entirely of the working-classes. About four-fifths of those present were males. Never have I seen more eager attention, nor interest better sustained. So anxious were they to catch every word that they seemed not to notice the heat and closeness of the rooms by which, I confess, I was nearly suffocated.

At the door of the staircase which leads to these rooms a stand is placed, with Bibles and religious books for sale. The Piedmontese who had charge of these said that the demand for them was large, especially for the smaller editions of the New Testament.

I am reminded by these books of an incident related to me this spring by Rev. C. Buscarlet, in Naples. The Italians who can read at all seem to delight in the possession of an almanac. The evangelical press of Florence has published, for several years, almanacs with certain Bible verses printed opposite the days of the months. The Italian evangelist at Naples, Signor Gregori, was surprised one day by a visit from three countrymen, who told him they had come to seek instruction in regard to the Lord's Supper, and to be permitted to break bread with the brethren at Naples. He was naturally surprised at such a request coming from men who lived many miles from any

mission station, and from a place where no colporter had penetrated. They then told him that three years before one of the almanacs published at Florence had been given to one of them, and read by all three; that the few verses from the Bible which it contained so fascinated them that they could not rest until they had, by long-continued efforts, obtained the whole of the Word of God. For two years they had daily studied this, without commentary or exposition, and had learned from it alone to renounce all connection with the church of Rome; confessing their sins to God only, and establishing the family altar in their households. The one thing which troubled them the most was how to worthily celebrate the Lord's Supper. On this account they had come to Naples to seek instruction. Could anything more forcibly illustrate the sufficiency of God's Word, and the perversions of that Word by the church of Rome.

Though the days of burning and beheading are past, the papacy still believes in the efficacy of persecution. Its power has changed, but not its spirit. Means of subsistence are denied the poor who have united with the evangelical churches. Their neighbours are forbidden to associate with them; and many things are done by the priests to intimidate their congregations. Infidelity is received with far greater favour. One cannot doubt that many of the priests and friars are sceptics; and, indeed, the converts above mentioned were challenged by a monk, whom they had worsted on a church discussion, to defend the authority of the Bible itself. It is the poor who are always the pioneers of the Gospel. The terrors of faggot and brand are nothing to the higher classes compared with the dread of social ostracism, and this last weapon is not yet wrested from the hands of the priests. It is only some exceptional career, or some unusual combination of circumstances which will defend a man against its edge. For this reason many of the opponents of the church party make their attacks anonymously. The *Esaminatore*, the leading liberal paper published at Florence, was started anonymously; and though its editors and some of its contributors are bolder by reason of the supporting party which they have concentrated, many of its most forcible writers yet cautiously withhold their names.

Our sympathies are naturally with the liberal party, but it remains to be seen whether the policy of this party will not be rather a drawback to the progress of fundamental reform. The extreme demands of the liberals, taken from their own journals, are: (1.) To the laity the right of electing parochial clergy, and of administering the temporal affairs of the church; (2.) To clergy and laity the right of electing bishops; (3.) The abolishment of vassalage to Rome, with an order of metropolitans substituted for the pope; (4.) The abolition of enforced celibacy of the clergy; (5.) Free circulation of the Scriptures in Italian; (6.) A liturgy in Italian; (7.) The communion in both kinds, and (8.) Voluntary, not enforced confession. While all of this, if obtained, would certainly perpetuate an established church, it would not guarantee liberty of conscience and freedom of dissent from the teachings of that church. The majority of the party, whose aims are chiefly such a reform as will give them no reason to fear Rome's influence in politics, will be satisfied with a compromise much short of these demands; and then it cannot be doubted that, like all trucemakers, they will fight most strenuously to keep back any more radical measures. Princes and parties are instruments through which good and ill are wrought upon nations; but the faith which does not rise above the instrumentality is vain. It is to God's Spirit accompanying His Word that we must look when hoping and praying for the regeneration of Italy.

Turkey.

From Constantinople, Mr. Bliss, of the American Board, writes regarding the efforts of certain Armenians to establish a "Reformed Armenian Church:"—

The new Prayer-book, which has been so long in preparation by the Reformers in the Armenian Church, has at length made its appearance. Judged by the standard of the New Testament, the book contains not a few errors of doctrine, and sanctions many superstitious practices; yet it is a most decided improvement upon the books now in use in the Armenian Church. The Armenians themselves regard the changes as very radical. The Patriarch has already denounced the book officially, and warned his people against it. Some of the Armenian papers characterize it as rank Protestantism, others are as yet non-committal. There has not been for twenty years, in Constantinople, such a religious ferment as there now is among the Armenians here. It is not a revival of religion. The question is not, "What must I do to be saved?" but "What did our church

teach for doctrine in the days of its purity?" and "What are the doctrines of the Word of God?" Meanwhile the advocates of reform are continually driven to take higher and still higher ground. They have made so much progress in the time during which they have been carrying their book through the press that they have been obliged to reprint some of the first sheets to make them square with their present convictions. The most noteworthy part of the book is the *preface*, which was printed last, and may be regarded as presenting the "platform" of the reformed party. After giving a rapid sketch of the history of the Armenian Church, its original purity of doctrine and worship, and the subsequent introduction of error and superstition through the influence of the neighbouring Greek and Roman churches, it declares that the Armenian church has come at last to be a mere "satellite of Rome." The time has now come, it is said, to assert the "independence of the church," to cast off the "ultramontane influence," to rescue the church of their fathers from the "Papal claws." The above platform no doubt expresses the convictions of thousands of Armenians here and in other parts of the country, but it is extremely doubtful whether any considerable number will openly take their position upon it, or run any risk of injury to their reputation or worldly interests by attempting to carry out the reforms it demands. Still we believe the hand of God is in the movement. The ferment of which I have spoken is certainly better than the dead calm which has so long reigned here. One good result is the reflex influence of the movement upon the native Protestant brethren. The reformers, though disclaiming the name of Protestant, are, in spite of all such disclaimers, compelled to come to the Protestants for aid and comfort.

The Rev. Isaac G. Bliss has secured subscriptions to the amount of £11,677, for the proposed Bible House at Constantinople—not including the generous donation of a £66 American organ from S. D. and H. W. Smith, of New York. Hon. Wm. E. Dodge and James Brown, Esq., of New York city, have given £1,000 each. Seven persons (including S. D. Warren, Esq., of Boston,) have given £200 each; sixteen, £100; one, £70; five £60; thirteen £50; eighteen £40; sixty-six £20. The rest is miscellaneous subscriptions from £16 down to four cents. The trustees deem it very important that the fund be advanced to at least £12,000.

Mr. Richardson of the American Board, in a letter from Broosa, which is about 57 miles from Constantinople, mentions the following facts:—

Three of the four head-men of the town are now friendly. One of these recently called the Armenian priests to his house and said to them: Either you yourselves must preach the gospel to the people in a known tongue, or else you must permit the Protestant bookseller to do so in the church on the Sabbath, whenever he comes. When it is time for meeting, and these head-men see that their friends have not all come, they make the preacher wait until they go out into the streets and market-place and bring them in.

A man who a month ago disputed with me in a coffee-shop, and who had never been in a Protestant place of worship, now comes constantly and brings others with him. Two old men manifest great love for the truth, and would have the meetings last all day. They come long before the time, lest they should happen to be late, and so not hear all the services. Three young men, in the habit of meeting to play cards, have thrown their cards away, and substituted the New Testament. Many former opposers come and confess that they have hitherto been in error in regard to our religion. Women listen most attentively, and often weep. After meeting one came and begged forgiveness, because she had often spoken against us. Another, when going home, asked the women she met why they too did not come to the Protestant meeting. The words of God, said she, are sweeter than sugar or honey.

Mr. Van Lennep, of the same society, writes from Smyrna of the work going on in Aïden, a city of about 80,000 inhabitants, the terminus of the Smyrna and Aïden railway:—

Our little church at Aïden has suffered from persecution during most of the winter, and it has borne blessed fruits which are evident before the eyes of all. Several new persons were coming to the pastor's preaching; the school, taught by his wife, was increasing, and she had enlarged opportunities to teach the women how to read by visiting them at their houses. The bigoted Armenians and Greeks resolved to put an end to this. Violence was used with some; others were hooted through the streets; parents were compelled to withdraw their children, and the women not to receive the pastor's wife. Bad men collected on Sunday before the pastor's door and endeavoured to break up the preaching. One young man of sixteen they twice tried to stab, and

upon the Governor's refusing him redress, and telling him he had no business to leave the religion of his fathers, he fled to Smyrna. This was the turning-point, or crisis, of the persecution. The British Consul, unofficially, spoke in his behalf to the Governor-General, who sent stringent orders to Aïden. The young man returned home and remains unmolested. The Bishop of Smyrna also went down, preached in the Armenian church on moderation, assured his people that the Protestants were good, upright Christians, and advised them to imitate their good example. We had an interesting communion season, and our prospects are cheering. We shall immediately open a shop for the sale of the Scriptures, there being quite a demand for them.

The accounts from Kharpoot of the progress of the revival, begun in the week of prayer at the new year, continue to be full of interest. The following describes a season of communion :—

The next day was the communion of the Lord's supper, and it was the most solemn day that I have ever seen since coming to this country. Both the congregations united in the service. The interval between the morning and afternoon services was filled up with a prayer-meeting, two hours in length,—a spontaneous meeting, carried on by the members of the congregation, in the absence of the pastor and missionaries. From that time to the present, morning and evening prayer-meetings have been kept up in both the chapels, except that for the last two weeks, the evening meetings alternate, being held in only one of the chapels at a time.

The native congregation of Hulakegh, near Kharpoot, have adopted the principle of giving tithes for the support of church ordinances, thus setting an example to many Christian people elsewhere :—

Since the week of prayer, the church of Hulakegh, and several members of the congregation, have adopted the principle of giving tithes, and they now inform us that they shall henceforth need no more of our pecuniary aid. One feature of this plan in that village is, that the arrangement is made between each man's conscience and his God. Each person, before signing his name, offered prayer, in which he pledged to the Lord to give back to his cause one-tenth of all that he should allow him to earn. I ought to say that the plan of giving tithes, which now finds so much favour among these congregations, did not originate with us, but with a blind preacher, who is now located in Shepik, and who persuaded the church there, the feeblest of all these churches, to adopt this rule for themselves.

The following statement from Diarbekir, near the head waters of the Tigris, shows also the growth of Christian liberality :—

More than half the Protestant community are dependent upon their daily earnings, and it has not been easy for them to feed and clothe their families; yet they have felt it a duty and a privilege to contribute from their scanty resources to sustain their own institutions, and for missionary effort; and the community, numbering at the most not over 230 adult males, contributed for different purposes, during the year, 28,000 piasters, or £246, *in gold;* equivalent to 5,600 days' labour, or 24½ days' labour on an average to each adult male in the congregation.

Another missionary writes more recently :—

On my recent visit to Diarbekir, where, during the past two years, the cholera has decimated the population and ruined trade, I was credibly assured that some whole families there had had but £6 or £7 to live upon for an entire year. Yet that plague-and-poverty-stricken community have contributed during the past ten months more than £230 in gold. . . . The little village of Shepik is deeply oppressed and poverty-stricken; yet there, a community of but eighty-two souls, including men, women, and children, of whom but sixteen are adult males, have contributed during the past year £34 in coin,—more than twice enough to support their present preacher.

Regarding the mission to the Koords, it is stated :—

The annual meetings of our mission and of the Evangelical Union were both at Kharpoot, in June last. At that meeting of the Union, the pastors and delegates not only ordained a pastor over the church in Cutterbul, but deliberately resolved to undertake, as their *present* portion of the missionary work, to send the Gospel to the Koordish-speaking Christian population, who are *utterly* ignorant of the Christianity they profess. The Diarbekir Church (the missionary dead, and the native pastor two years absent,) guaranteed the education and subsequent employment of *two missionaries* (depending somewhat upon aid therein from the Mardin and Cutterbul community), Arabkir promised to sustain one, Kharpoot and its villages engaged to care for two more. Thus did these nine churches of yesterday, eaten up of Turkish taxation and oppression, at once assume

the support of *five missionary families* till, their education ended, they could put them into the field and at work among their ignorant Koordish-speaking brethren.

With reference to the influence upon native young men of throwing upon them responsibility, and putting them into the work as ministers of Christ, it is stated :—

It is just amazing to watch our young men, and see their growth as they walk with the responsibility and dignity of the pastorate upon them. The strides they take towards manliness, self-reliance, capacity, efficiency, and humility, in a single fortnight, must be seen to be believed. It is difficult to credit one's own eyes. And it is only less so with the churches. The Lord *is* able, of these stones, to raise up children unto Abraham; and of these children to raise up men,—workmen who need not to be ashamed.

Persia.

(Special Correspondence.)

The last few months have been auspicious ones for our missionary work in Persia. The religious interest, commencing with the Week of Prayer at the beginning of the year has deepened and extended, and resulted in precious revivals in several Nestorian villages, and in our male and female seminaries. The labours of priest John, a Nestorian preacher of remarkable gifts and graces—an Oriental Whitfield—have been signally blessed as an instrumentality, though the good work has been so distinctly marked as God's work, that it has progressed with a power quite clearly seen to be higher than any earthly influence.

While there is an open door here, there are also many adversaries. One of the greatest obstacles to the progress of the Gospel in Persia is encountered in the opposition of wily European Papists. And yet God may, in the end, cause these things also to turn out rather unto the furtherance of the Gospel, by showing how evil and wicked men can be, who substitute human machinations for the religion of Christ. If your misguided Ritualists, alias Romanizers, and their zealous endorsers Dr. Pusey, Bishop Wilberforce, &c., in England, could see the results of their ridiculous zeal for forms, in the full development of their fruits, as we see them in French Lazarists in Persia, they might be startled in their hallucinations. Such punctilious devotion to dead forms, and such flaming zeal to make proselytes, united with the utter wreck of the most common principles of morality, is astounding.

One of the favourite schemes of these crafty men is to gain fraudulent possession of Nestorian churches. For this purpose they bribe a few unprincipled individuals in a given village, and through them lay claim to the village church, or, at least, a right to use it; and the wedge thus entered they never cease to drive, till the high-handed wrong is consummated. At this distance from the capital they are able with impunity to bribe the Mohammedan masters and rulers, in many cases violently, to wrest churches from the Nestorians, and deliver them into their hands. Their object in securing these venerated Nestorian churches, which are plain mud-walled structures, of humble value in themselves, is to draw the people the more easily after them. There is a consummate meanness in their manœuvres, in pursuing this course of kidnapping churches, which even highway robbers ought to despise. Yet it is but the full growth of the Jesuistical dogma, that the end sanctifies the means.

Papacy is an old foe to our work here, and we have learned not to be greatly alarmed by its effrontery, especially as its days are numbered, and we trust are almost finished.

In looking to your country from this distance, we are amazed at the inroads which the Papacy is making in the English Church. We pray and trust that the laity of England will haste to the rescue of that bulwark of the truth, when thus imperilled, and in the warm blood of solid Englishmen, as well as of enlightened Protestant Christian men, supply the lack of service which their too timid or too dilatory bishops and clergy are so slow to perform. The indications of a tendency in the laity setting in that direction are very cheering to Protestant missionaries in benighted lands.

The Nestorians have not yet realized the civil relief from oppression for which we had hoped from the well-directed exertions of H.B.M. Ambassador at Teheran; but, as he is perseveringly pressing the subject, we trust that success will ultimately crown his praiseworthy efforts.

J. Perkins.

The following fact is related also from the Nestorian district :—

Facts tend to prove that the light of the pure gospel, which has been kindled among the Nestorians, is penetrating more and more the surrounding darkness of Mohammedanism. . . .

A most interesting case has recently come to our knowledge of a man who first came in contact with the truth in one of the villages, and for eighteen months past has been a close student of the New Testament, who professes to be a sincere believer in Christ as God, and in justification by faith in him alone. . . He is a man of means, considerable education, and of a most upright character. One is deeply moved to hear of his asking for the prayers of Christians. He does not keep his new-found light to himself, but does all he can under the circumstances to diffuse it among his neighbours, lending them his New Testament, and talking with them on the great doctrines of righteousness and justification with God.

India.

The 45 missionaries and agents of the Basel Society in South-Western India, most of them married, drew only £4,615 in 1866 for their personal wants. Their total expenditure on schools, native agents, and churches, including the above, and £2,441 for journeys and home passages, was £15,029. This is the cheapest mission in India. It has 3,392 converts in 5 stations, including children, of whom 1,680 are communicants and 1,786 at school. The report complains that the new schools established by a general rate are crushing out the mission schools, because Christians who prefer the latter are *forced* to pay for the former. On complaining to the Director of Public Instruction, he replied "that a person cannot be excused paying the cess authorized by Government, simply because he wishes to support some other school than the Rate one." As the cess is not connected with the land-tax but separate, this is as bad as the church rates in England.

In the same report we find a curious account of a new sect. A Lingaitic chief priest at Dharwar, after studying Christianity, made his disciples adore him as an incarnation of Christ, whilst the worship of the Linga and caste distinctions continued to be observed. He gave the daughter of one of his followers the name of Mary, and made her rock him on her knees like a babe, recollecting, he said, that he had been amused in the same manner by his mother, the Mary of the New Testament. When he died a few years ago, his successor had him buried in the precincts of the temple, erected an altar over his grave, and arranged a handsome room where the people might worship him daily. A festival was instituted in his honour, and thousands crowded to his shrine on the occasion of this feast during the past year. When the missionary visited these people, they declared they were Christians, that "Jesus Christ himself had allowed them to wear the Linga box, though nothing is written of it in the New Testament, and that He is the Redeemer and Instructor of the world, who played with his mother Mary, and lies buried yonder in our convent." Such sects must be expected as Christian truth becomes diffused.

The Babu Padmunji, a native missionary of the Free Church, gives an account of the death of an aged elder. Bapu Bhairava died suddenly on the 2nd of last April. On the morning of his death he went out visiting people, and his visits were rather unusually numerous, as he went from house to house seeing and inquiring after his friends. It appears to me he had some premonition of his end; for the night before his death he remarked to his wife, after family worship, that he would surely go up before her, see Mr. James Mitchell and others in heaven, and secure a place for her. His wife and others who were with him did not relish this remark, and reproved him for it. To them he said, "You will certainly see that I precede this woman" meaning his wife). During the conversation, which lasted to a late hour, he repeated a line of his composition, which meant, "Let me die in faith, and let me live for Christ." The same night he said to his wife, "One of these days we will go to take possession of our inheritance, and live upon it." To which his wife said: "Our relatives will not take us near them. They will call us polluted, defiled, and so on. How can we then enjoy our inheritance?" Bapu then said to her: "You are a foolish woman. You have been hearing and learning the gospel so many years, and yet do not know which inheritance I mean. Who cares for that paltry thing, the estate of our relatives? I speak of the heavenly inheritance, which no one can take away from us."

Dr. Caldwell, the veteran missionary of the propagation of the Gospel Society, gives a sketch of the progress of his mission at Edeyengoody:—

"The total number of souls at present in connexion with the 47 congregations established in this district is 4,220. This includes both the old, or Edeyengoody, and the new, or Rathapuram divisions of the districts. Of this number 2,443 are baptized, while 1,777 are still unbaptized, the

larger proportion of whom belong to the congregations in the western division. The total number of accessions from heathenism during the year amounts to 355, exclusive of persons who placed themselves under Christian instruction for a time and relapsed. The number of adults baptized during the year is 88, and the total number of communicants 416. The number of children in the schools in both divisions of the district, including the pupils in the boarding schools, is 966, of whom 721 are boys and 245 girls.

"There are more than thirty villages belonging to the eastern division of Edeyengoody, in which I have been located, and I have so arranged as to spend a day at every village at least once in six weeks. To carry this into effect, the first five days of every week I go into the out-villages, visiting the several congregations and evangelizing among the heathen. On Fridays we have our Mission Agents' weekly meeting, when their journals are heard, necessary advice given and remarks made, and the appointed lessons are taught. The following is my method of working in every village. Generally I visit a village early in the morning, with the arrangement to spend the whole day there, and the night too if the village be a pretty large one. Early in the morning I go out into the streets, accompanied by the catechist of the place, evangelizing and visiting the houses of some respectable men, where I can gather a crowd. I am glad to say I am invariably well received and generally well heard. In some small villages we hardly find a man in the mornings. They go out to work before the sun is up. In these villages, however, we can always find groups of women busy with their spinning wheels under a shady tree. They stop for a while and allow us to have a talk with them.

"Thus we go on with our street work, till the sun gets hot, when we go back to the Church. If there be any school in the village, I visit the school and see how it is getting on. I examine the school report, correct all the irregular attendants, send for their parents, and exhort them to pay better attention to their boys.

"It will be nearly eleven by this time, and now comes my congregational work. The middle part of the day is the only time when I can get at the whole congregation. Hence, when I visit a place I stop the usual morning prayer and hold a short noon service. So, a noon-bell on a week-day informs the people that the Nattiyer (native missionary) has come. The people soon walk in, every one making an affectionate bow. As soon as the bell is stopped, a Keerttanai (Tamil lyric) is sung to give time to those that are not arrived. When the singing is over, I call over the names of every one of them, inquiring into their welfare, and, by the help of the catechist's daily report, tell them how they have been behaving. I make special mention of the irregular attendants at Church and those who are very low in Scripture lessons, and I warn, exhort and entreat, according to their condition and circumstances. Now the service begins with a short Keerttanai, and is followed by the prayers and a short sermon.

"In some villages, after the service, the people, both Christians and heathens, confer on me the dignity of an arbitrator for a time. Disputes of various kinds are brought before me for settlement. Here, at the deposition of the plaintiff we need not issue any summons. Generally both parties come together accompanied by their respective witnesses. A moderate and cautious interference in these matters may prove advantageous and be of great help to the poor. It prevents litigation and very often great expenses. I can give an instance where it has answered our missionary object too: one Arumugam, a pretty well-to-do man from Ovary, has, with his family joined the congregation with the confession, 'Sir, now that I see you intend to do justice not only to the Christians but to all men, I beg to be admitted into the Church as my plaintiff is already.'

"In the evening I go out again into the streets preaching."

The following relates to the mission of the American Methodist Episcopal Church:—

The territory occupied by the American Methodist Episcopal Church Mission, extending through the mountain provinces of Kumaon and Gurhwal, and Rohilkund and Oude in the plains, contains a population of more than fourteen million souls. The only missionary agency that can rapidly and generally reach all this vast population is a system of colportage. The missionaries with their native preachers, by their ordinary mode of working, could not generally reach this population in the next twenty years; but a staff of colporteurs kept at work in a fit manner could scatter scriptures, with religious books and tracts, numerously through every town, hamlet, and street, in a very few years. Although the reading population is yet comparatively very small, yet a sufficient number can read to affect the mass with what falls into their hands, and becomes a part of their reading. But the reading population is

very rapidly increasing through the impulse that Government is giving to education. We give brief statistics of the work done during the past year:—

Number of Agents specially employed in this work	14		
Amount expended in this work during the year ... Rupees	1338	15	3
Number of towns and villages visited for this work	907		
Number of copies of Old Testament sold	64		
Number of copies of New Testament distributed	415		
Number of single Gospels or portions of Scripture distributed ...	2524		
Total sales of Scriptures during the year	299		
Number of miscellaneous tracts and Books distributed during the year	9077		
Total sales of Books and Tracts during the year ... Rupees	345	4	8
Total sales of Scriptures, Books, and Tracts during the year ... Rupees	644	9	8

The statistics presented show a considerable advance in the amount of colportage work done in the mission during the past over any preceding year.

The gross ignorance of the people sometimes acts through their superstition as a barrier to the circulation of the scriptures and other religious publications. Sometimes the books are supposed to contain charms or enchantments by which those reading or even handling them may be made Christians against their will. In some instances villagers have brought back books purchased, and thrown them down in apparent alarm at the danger supposed to have been incurred in taking them. The spread of enlightenment is rapidly dispelling this obstacle. Cases of conversion to Christianity, from reading our publications, make many of the natives think that it is dangerous to be brought in contact with them. Hence their hostile opposition to our efforts at circulation. Mussulmàns are found warning Hindús, Hindús are found warning Mussulmàns, friend warns friend, and parents warn their children against the danger incurred in reading Christian publications.

Frequently native shopkeepers and booksellers are glad to take for sale on commission some of publications, and sometimes they are willing to buy a quantity of books at low prices. They may make good profit on them, and books from their hand may find an unsuspecting reception where they would not otherwise go.

Mr. Clough, of the mission of the Baptist Union to the Teloogoos, Madras Presidency, gives a remarkable account of a visit to, and the interest at villages three days' journey west of his new station, Ongole, "amid the darkness of heathenism." People came in from several villages, bringing provisions, &c., for some days; coming, as they said, "to learn more about Jesus;" and Mr. Clough writes: "Then commenced a series of meetings in that tamarind grove, that continued for five days, and which I can never forget. There were thirty-five in constant attendance, and many others at times. The meetings were for preaching, prayer, reading the Scriptures, and inquiry. At the end of the fifth day, Sunday, January 20, twenty-eight were baptized, upon profession of their faith in the Lord Jesus Christ. These meetings and these baptisms almost made me think that another day of Pentecost was being given to us. I have seen many revivals at home, and witnessed many precious outpourings of the Holy Spirit; but I never saw such a blessed time as this was,—never saw such faith and such love for Jesus, the Saviour.

"The simple reading of the last two chapters of Matthew, or the corresponding chapters in the other gospels, or the remark that Christ died upon the cross for us and for the sins of the whole world, would affect them all to tears, and many of them would sob aloud, as though they had just lost their dearest friend. Their faith is simple, but oh, how strong! Such faith as these little ones possess would be a treasure to any one, even the best Christian, and must result in the conversion of a great multitude of God's own children. Those baptized live in six villages, and are of all ages, from fifteen to seventy years; but the majority are young men and women, between twenty and thirty years of age. Truly the Lord is owning and blessing us. To witness this scene was worth more than I can tell."

China.

Mr. Wolfe of the Church Missionary Society, writing from Fuh-chau, says:—

"You will be pleased to hear that the work is still making steady progress in the Lo-nguong district. Several new inquirers have appeared, and those seven in A-chir who went back have

returned again. Every thing points to a glorious day of success to this Mission in the future. Lieng-kong, too, shows some signs of interest. The school has increased wonderfully, and two or three inquirers have appeared. Ning-taik I have not visited for four months, and so cannot speak of it; but Ku-cheng Mr. Cribb has visited, baptizing two, and reporting several new inquirers. For all this is there not reason for thankfulness, and cause for fresh courage on our part, as well as on the part of the Committee, to arise and enter on fresh territory for the Redeemer? We have occupied two new stations this year in the important towns of Sek-paik-tu, in the Ku-cheng district, and Ning-ang-teng, in the Lieng-kong district; and, if we had the men and means, we could occupy twelve more in the course of the year. I baptized two interesting men in this city last Sunday. There was a large congregation of heathen present, who listened to the entire service with very great attention. The address to the newly baptized, delivered from the font, was especially listened to with very marked attention. We much want chapels in the city. We hope and trust we may be able to procure them, despite the opposition of our enemies.

"Great changes are coming over this people. China seems at length to feel her inferiority, and she is determined, it appears, to break through her old prejudices, and make a decided effort in the way of progress. The memorial recently addressed to the Emperor by the Board of Foreign Affairs, for the establishment of schools and colleges throughout the empire, for the purpose of instructing the youth of China in the language and sciences of the West, is a striking evidence of this change, and augurs well for the future of this interesting people. There are two English schools already in operation in this city. The Viceroy anticipated the recent memorialists, and Fuh-chau has the honour of leading the way in this remarkable and praiseworthy movement. Further and more correct information contradicts the news which I sent you in my last communication respecting the dismissal of the late Viceroy of this province, who commenced these schools at Fuh-chau. He was not disgraced, but, on the contrary, highly commended for his wisdom and bravery, and his example held up by the memorialists as worthy of being followed by other Viceroys. . . . This movement will open China in a way that it never was open before to Protestant Missions. Hundreds in this city are most anxious to learn English, and are prepared to make great sacrifices for the attainment of western learning. This desire does not arise at present from any love or greater respect for western barbarians, but from a feeling of necessity, and from fear of being outstripped by their insular neighbours, the Japanese, in the knowledge of the sciences and the art of war. But there can be no doubt that the result will be a greater respect for foreigners, and a thorough revolution in the minds of the people on the subject of intercourse with Western nations."

Dr. Harper of the Presbyterian Missions, mentions the admission of three Chinese women to the church at Canton, a short time before his leaving that city, making nine in all of those who were under the late Mrs. Harper's instruction, who have become the professed followers of Christ since her lamented death. The deep interest of this statement is obvious, and its great encouragement to faithful missionary labour. Mr. Dodd, writing on the 15th of May, says: "During the past week there have been in Ningpo and the out stations eleven adults baptized." Mr. M'Farland reports the baptism of a Laos man to Petchaburi. He adds: "We are rejoiced to see much close attention and evident feeling in our Sabbath congregations. An occasional tear dropping down the cheek is something not often seen in a Siamese congregation, and is evidence of the presence of the Spirit that cannot be mistaken."

A letter from Rev. Dr. Maclay, Methodist superintendent in the China Mission, says:—

"I am thankful to say that we continue to enjoy God's blessing on our work. At the time of my last visit to Kucheng city I administered the ordinance of baptism to one adult and one child. On Sunday, April 14th, I was in the southern portion of our work. In the forenoon of that day was at a village on the seashore called Halt'an, where I baptized fourteen adults and two children. At the close of these services we 'took up our carriages and went up to' Hokchiang city, a distance of about twelve miles, where we held an afternoon service, and I baptized eleven adults and one child. *Twenty-eight baptisms in one day!* I am aware that these figures will not seem large to those familiar with the 'Acts of the Apostles,' or even to those acquainted with the glorious triumphs of Methodism in the United States; still I assure you that they do seem large to us here in China, and they thrill our souls with the cheering hope that the 'night of toil' is

closing, and the morn is at hand when 'a thousand shall be born in a day.'"

A missionary periodical says: "About seven years ago, a Chinese convert to Christianity came to Hong Kong from Bokia, a town about one hundred miles in the interior. He had been converted through the labours of a colporteur, and sought the missionaries for advice and instruction. He was baptized and instructed, and shortly returned to his native town. The next year he came again, bringing with him a new convert who had been brought to Christ by his teachings. The next year, and the next, he came again, each time with two converts. Early in 1865 he came a fifth time, bringing nine persons with him for baptism; and in the spring of that year, a missionary visited the place and baptized forty-four more. On a subsequent visit, Messrs. Chalmers and Lagge found a people prepared for the Lord; a great number offered themselves for admission, and a chapel and a mission house were to be purchased and fitted up at once, the Chinese in Hong Kong furnishing the means. Through the labours of this native Christian, the foundations of Christianity are now firmly laid on this inland-town of Bokia."

The *Missionary Recorder*, a monthly sheet, devoted to the interests of the missionary work, and published "at the Rooms of the Methodist Episcopal Mission Press, Foochow, China, which was commenced in January last, contains much interesting matter, bearing mostly on the mission cause in China. The March number contains the following, among other items of intelligence:—

"*Foochow.*—During the month of February Rev. Dr. Maclay visited the city of Hokch'iang, at which time he baptized and received into full church communion 17 persons, besides administering the rite to three infants. The M. E. Mission recently sent a native helper to the district city of Pin-nang, 140 miles north-west of Foochow. He rented a chapel, and moved his personal effects to his new station. Soon after his second arrival, a mob of about 200 persons crowded about and into the chapel, told him he must leave the place, that his doctrines were not wanted, and would not be tolerated. They gave emphasis to these statements by carrying off the furniture of the chapel, and the money of the helper. They then repaired to the temple of the city god, held a feast, and resolved that no one should sell any thing to the helper, or do any work for him. After this, they were quiet until the New Year's festivities were ended. Persecution then recommenced, by a crowd of urchins throwing stones upon the roof, which was continued until the tiles were all broken. The Tauist priests paid those who were engaged in this work a certain amount of cash. The place being untenable, the helper moved to an inn. He was soon after attacked in the street by a mob, thrown down, kicked and bruised severely, his remaining money and some of his clothing stolen. He then returned to Foochow, pawning a garment at Chui-kau, in order to pay his boat hire.

"We are informed by Rev. Mr. Cribb, of the Church Mission, that the seats of his chapel at Kucheng have been torn out by a mob."

There is also an account of an attack upon the dwelling of two German missionaries, Rev. Messrs. Hanspach and Hubrig, at Tham-shui, not far from Canton, with the apparent intention of taking their lives. The missionaries escaped, but the house was burned, with valuable manuscripts and other property, the loss being estimated at about 3,000 dols.

The *Record* of the American Presbyterian Board notices additions to the churches in China as follows: "At Bangkok, three young men were received in February. At Chefoo, six more members were received in January. One of these was a man, seventy-three years of age, whose home was about a hundred miles in the interior, but who had made a visit to his son in Chefoo, and was there brought to the knowledge of Christ as his Saviour. At Tungchow, two women and an aged man were baptized in January."

A correspondent of the *Presbyterian* of Philadelphia gives the following information in a letter from Peking:—The *Gazette* is the official organ of the Imperial Government, the *Moniteur* of this capital; and it has been truly said that the issues of this paper for one year, if rendered into English, would give our people a better view of the government and people of China, than it would be possible for them to obtain from any other source. I have once or twice sent you an extract, and I now translate for your readers one or two choice bits, which I trust they will find not only entertaining but instructive.

1. *An Imperial Edict conferring Honours on the River Gods.*

The Viceroy of Kiang-nan has sent us the following memorial:—He says, that "at a place

called Clear Water, there was anciently a temple to the Fire Dragons. Now it happened that the people of that locality were required to construct a dyke half a mile in length. It was completed in less than fifty days. Most manifestly this speedy result is due to divine assistance. In grateful acknowledgment, I, the Viceroy, caused the ruined temple to be restored."

In view of these facts, we suggest that the title of Major-General be bestowed on the Fire Dragons, and require the Board of Rites to deliberate on the proposal, and report promptly.

We also order that the Hanlin Institute prepare a set of honorary inscriptions, which the said Viceroy shall suspend in the temple of the Fire Dragons, in acknowledgment of the divine assistance. Respect this.

2. *A Decree conferring Honours on a God called the City Defender.*

The late Viceroy of Kansup reports that early in the last year a body of Mohammedan rebels laid siege to the capital of that province, which was for a time in imminent danger. Suddenly, however, the besieging host retreated in precipitation, and the city was saved. This was manifestly due to the assistance of the gods; and the people of the place declare, that on the night of the enemy's retreat they beheld a host of men and horses moving back and forth on the city wall, with innumerable banners, all inscribed with the titles of the "City Defender." He finds it on record that in every case of divine interposition, a report to the throne may be made, with a view to conferring suitable honours on the auspicious deity. He accordingly requests that honorary inscriptions may be suspended in the temple of the City Defender as a token of grateful acknowledgment. His Majesty says, "Let it be recorded."

3. *Address of a Censor, on the Occasion of an Eclipse.*

The Censor, *Wang-chau-kai*, on account of an extraordinary eclipse of the moon, on his knees begs his Majesty to give orders that all the officers of the palace shall set themselves to the work of self-examination and reform, with a view to warding off the threatened calamity.

An eclipse is a matter of course, and may be calculated beforehand; but when attended by some unusual appearance, it may be be taken as an omen of evil. Such was the opinion of your Majesty's illustrious ancestor Kanghe, who says an indifferent prince may take eclipses as a matter of course; but a good sovereign will, after the example of the ancient emperors, make their occurrence occasions for impressing a wholesome awe on the minds of his subjects.

Everybody knows that the sun is the emblem of the Emperor, but the moon is the symbol of an empress. Now, great results have been achieved since the two Dowager Empresses began to administer the Government. They have executed justice on traitors in the court, and vanquished the Taipings in the field, and they have sought to elevate to office men of virtue and learning. But on the other hand, the *Nienfei* rebels have gained strength in the midland provinces; the Mohammedan rebellion in the West is not yet extinguished. Famine has followed in the track of war, and in Shen-se and Kansuh men are feeding on human flesh; while in Kiangsu and Anhwuy great floods have overwhelmed the country.

In view of these facts, it is hard to say whether the State is well or ill administered.

Now, since heaven has given its warnings, I fear lest there be in the Court no disposition to heed them. But since heaven, in love to the ruler of mankind, has given the admonition, I dare not seal my lips; but respectfully beseech the Empresses and the Emperor, first to examine themselves, and then to issue orders that the officers of the palace no longer give themselves to pleasure, but set themselves to cultivate purity of life, that they may ward off the threatened evil, and restore the prosperity of the empire.

I know I hazard death in uttering these sentiments; but I do it from motives of fidelity and gratitude, and, prostrate, beseech the Empresses and the Emperor to cast their sacred glance on my humble memorial.

Japan.

Dr. J. C. Hepburn of the American Reformed Church Mission, writes :—

I send by Dr. Happer of copy of my Dictionary, a present to the *Mission Library* . . . This is *part* of the fruits of my nearly eight years' work in Japan. I don't consider it *perfect*, far from it, but I really think it is the best thing that could be done in the same time. It is the first in English, and will be a help to some in making a better. I regard it as the best kind of missionary work which I could have done for Japan under the *circumstances*. It will be, *indirectly*, a great help to the missionary work in this land. It is not preaching the Gospel, but it will furnish words to

the preacher, and help him in learning the language. But you know all this without my telling you.

I am very glad to get back to my home, and thankful to our Heavenly Father who has kept me from all evil, and helped me to do what I have done. To him alone belongs all the praise.

I am glad the book has been published without trenching upon the funds of the Board. I am not yet able to say how much it will cost, not until Mr. Gamble has rendered to me all his accounts. I have paid out for *composition* alone some fourteen hundred dollars. The book will pay for itself. I don't expect to make anything by it in a pecuniary way, and will be thankful if no one loses by it. Mr. W—— will run the risk of loss.

I hope now to turn my attention to translating the Scriptures. This I intend to give myself to. It is time something was done in this direction. I am sorry Mr. Brown leaves us. I had hoped to have him join us in this work. Messrs. Ballagh, Thompson, and myself will unite, and prosecute the work, and do the best we can. Perhaps Mr. Verbeck of Nagasaki may join us.

The tract that I had translated and cut on blocks some three or four years ago, I have revised, and Mr. Gamble is now printing it off. It is a translation of one of Dr. M'Cartee's best tracts, and contains a short dissertation on the fundamental truths of Christianity, as "God is a spirit, There is but one God." "The creation of the heavens and earth." "God made all nations of one blood." It is appointed unto men once to die, but after this the judgment." "All nations have forgotten God." "None righteous, no not one." "What must I do to be saved?" "God so loved the world," &c. "Come unto me all ye that labour," &c. "How shall we escape if we neglect so great salvation." I send you a copy of this tract. It is the first thing of the kind, and I trust may be made a blessing to some of this benighted people.

It will not be long before this country is fully open to the Gospel, and there should be men in the field to enter on the great work of preaching the Gospel. The harvest is ripe. "Send the labourers," is our daily prayer. The Jesuits are exceedingly active and busy here, they are wonderfully wise, they have got most of the Government schools now in their own hands. The French Government is lending all its power to the Beast.

Oceanica.

Dr. Turner, of the London Missionary Society, gives the following narrative, showing that the system of kidnapping in the South Seas still continues :—

"At one of the heathen islands on which we have no teacher, the natives were very shy. It turned out that there had been a *slaver* there only the week before. Forty of the natives went on board. The captain took them into the saloon, and was treating them to biscuits and grog, when a white man who was living in the island made his appearance on board. The captain offered this man 700 dollars if he would help him in securing from fifty to eighty or one hundred natives. The white man—a *Scotchman*, by the way—talked as if he was going to enter into the project ; proposed that the supercargo should go on shore with him, and take a quantity of barter goods, as if for the purchase of pigs, fowls, &c. The captain, a Frenchman, was delighted with the Scotchman's plan ; got out a lot of things, and sent the supercargo with them to the shore. M'K. got the supercargo and the goods into his house, and fairly under his power, and now, said he to the supercargo, 'The best thing you can do is to write off to the captain to send every one of the natives of this island on shore immediately ; for, until that is done, *you* remain where you are.' The supercargo had no alternative ; he was fairly caught ; he wrote off to the captain to give up the natives, and soon they were all out of the ship and safe on shore. The wily Scotchman then sent off the supercargo in safety to the vessel, and so the affair ended. M'K. could not tell the name of the barque ; he supposed she was a 300 or 400 ton vessel : showed French colours, and he remembered seeing 'Bordeaux' on the stern and the life-buoys. The supercargo said *he* was from Melbourne ; that there were two vessels in the 'concern ;' and that they were taking the natives to make cocoa-nut oil on an uninhabited island. They had already secured on board about 100 natives from various islands. So you see this horrid kidnapping business is still carried on. We must again appeal to the British Government, and try and get a ship of war to come from the Australian or South American stations, to hunt down the rascals. They seem *now* to keep clear of islands on which there are missionaries or native teachers, and keep to the *heathen* islands ; and it is a rare thing on one of them to fall in with a white man like M'K. We hope by another

voyage to have a native teacher on that island, and also on some other parts of the group."

A minute account of the wreck of the *John Williams* appears in one of the Sydney papers, from which we summarize the following. The barque was, we believe, well insured. It is recommended by a missionary that missionary ships hereafter should have steam and a moveable screw, which would probably have saved the accident:—

"The barque *John Williams* sailed from Sydney on November 15th, 1866, on a voyage to the South Sea Islands. On November 22nd she arrived at Antietum, took in that portion of our cargo and missionaries that we left there, and on the 29th we sailed for the Loyalty Islands. On the 3rd of January, 1867, made Savage Island, and loaded the pinnace with Mr. Lawes's goods, and put Messrs. Chalmers, Saville, and Watson on shore. On the 4th returned on board, leaving the missionaries there. Strong breezes from the N.W., and the swell was too heavy on the reef to land, so lay off during the 5th and the 6th. The weather on the 7th more moderate, and less swell. Mr. Lawes sent off a canoe with a note, saying the surf on the reef had gone down very much, and he thought we should be able to land on the following day. Tuesday morning, the 8th, was a fine clear morning, and all appearance of a fine day. Got up Mr. Lawes's goods and put them into the pinnace and whaleboat. On the 9th I left with the boats, the ship being about seven miles off; it took us rather more than two hours before we reached the landing place, with a fine fair wind from the N.W.; when we got to the landing place there was too much surf to take in the boats, so the canoes came out and took the goods on shore; about 2 o'clock the wind shifted to the S.S.E., with a steady breeze right off the land. The natives had got 1000 yams as a present for the ship, and as soon as the goods were landed, they commenced to carry down the yams to the boats; at 4 o'clock we left with the two boats; we took with us Mr. and Mrs. Chalmers, and left the other two missionaries (Saville and Watson) and their wives on shore, as we intended to land again the next day; we were more than an hour getting off to the ship with a fair wind, the ship being between four and five miles from the shore; we discharged the boats and hoisted them up, then made all sail, as the wind was getting light; at 7.30 lowered the whaleboat and pinnace and sent them ahead to tow, and shortly afterwards lowered the gig to tow, as by this time it was calm and the ship was getting nearer the reef; about 9 o'clock we sent up rockets and burned blue lights; we kept one man with the deep sea lead, but could find no bottom; at 10.30 called the gig alongside, and had the ladies and children put into her, and shortly afterwards called the other two boats alongside and got the passengers and crew into them; as soon as the boats left off pulling, her head turned towards the reef; she was almost in the breakers when we left with the boats; about 11 o'clock she struck with a tremendous crash; we were seventy-two souls in the three boats, forty-two of that number were teachers, their wives and children, from the Loyalty Islands, as the French authorities would not allow them to remain there. Shortly after we left the ship a breeze sprang up, accompanied with lightning and very heavy rain; we pulled the boats towards the landing-place, which was about four miles off; they had seen the blue lights, and sent out a canoe; they returned to make fires to guide us to the landing place, but the rain put out the fires very often. We got to the landing-place about 3 o'clock on the morning of the 9th, and the canoe took us, two and three at a time, to the shore through the surf, and all were thus safely landed. As soon as daylight broke, we walked to the scene of the wreck, and found her thrown upon the reef with her back broken and the sea breaking right over her. We got some natives to go on board and send on shore anything they could get at, which had to be hauled through the surf; very little was saved."

The Sandwich Islands.

The following paragraphs are from the *Commercial Advertiser*, of Honolulu:—

We saw and conversed with, on Thursday morning last, an Indian of the tribe or association of tribes known in California as "The Diggers," from their subsisting, a portion of the year, on roots dug from the ground. The present specimen of that much-abused race came to these islands in 1850, with the late Mr. William Johnson, on whose ranch he had been living, on the Sacramento river, and with whom he continued to live at Kona, Hawaii, until Johnson's death. During the past three years he has been at school with one of the American missionaries on Hawaii. While there his conduct is said to have been correct and religious, and he studied hard, with the intention, as it now appears, to become a

missionary of the gospel to his own people. He went in the *Comet*, and, while we bid him God-speed on his mission, we indulge the hope that he may, in some measure, be the means of checking the "no quarter" war which is now going on between the whites and reds on this side of the Rocky Mountains.

"Lo, the poor Indian, whose untutored mind,
Sees God in trees, and hears Him in the wind,"

is now being shot down, "on sight," by white men, merely because he is an Indian. It sounds queer that Hawaii nei, so recently in a state of barbarism, should send a missionary to California. Our Indian's name, in his own country, is *Moonoo;* in Hawaiian, *Makani;* either of which has the same meaning in English—Wind.

It is something to hear of Hawaiians, who, but a few years ago, as a nation possessed no other songs but the semi-barbarous *Meles* of their ancestors, and no other music than the monotonous "ah,—ah,——o—oo—u—uu," of former years—it is something pleasingly new to have to note the appearance of a neatly lithographed sheet of music for sale in the book-store, both the words and music of which were composed by a Hawaiian lady. The title describes the sentiments expressed in the composition—"He Mele Lahui Hawaii," or, in English, "A Hawaiian National Hymn." The words are not rhyme, but read smoothly, with the euphony characteristic of the Hawaiian tongue, and the music is very sweet, the first few bars resembling those of the popular song of "Hazel Dell." When sung by a full choir of natives, many of whom, male and female, have well-managed voices of peculiar sweetness of tone, the "National Hymn," expressing as it does both piety and patriotism, cannot fail to become popular. The lithography is very creditably done at Newcomb & Co.'s bookbindery. We subjoin a translation of the words :—

Almighty Father, bend Thine ear,
And list the nation's prayer,
That lowly bows before Thy throne,
And seeks Thy fostering care.
Grant Thy peace throughout the land,
O'er each sunny sea-girt isle;
Keep the nation's life, O Lord,
And upon our Sovereign smile.

Guard him with Thy tender care;
Give him length of years to reign
On the throne his fathers won—
Bless the nation once again.

Give the King Thy loving grace,
And, with wisdom from on high,
Prosperous lead his people on,
As beneath Thy watchful eye.

CHORUS.—Grant Thy peace, etc.

Bless, oh Lord, our country's chiefs,
Grant them wisdom so to live
That our people may be saved,
And to Thee the glory give.
Watch Thou o'er us, day by day,—
King and people,—with Thy love,
For our hope is all in Thee;
Bless us, Thou who reign'st above!

CHORUS.—Grant Thy peace, etc.

Recent Hawaiian papers give returns of the census of the Islands, taken in December last, which make it painfully apparent that the native population is still wasting away. The *Pacific Commercial Advertiser* presents the following among other details and comparisons:—

	1866.	1860.	Dec.	Inc.
Total number of males	34,395	35,379	984	——
Total number of females	28,564	31,705	3,141	——
Total population	62,959	68,900	6,741	——
Total number of married persons	31,287	38,124	6,837	——
Total number of unmarried	31,672	28,960	——	2,712
Total native population	58,765	66,984	8,901	——
Total half-castes	1,640			
Total Chinese	1,206			
Total other foreigners	2,988	2,716	——	272

The number of males in the group has decreased but 984, while the females show 3,141 less than in 1860. This is, perhaps, the most unfortunate fact developed by the census, as it shows the reproductive power of the nation to be lessening in an alarming degree. The number of married persons shows a decrease in six years of 6,837, while that of the unmarried shows an increase of 2,712.

It will be interesting in this connection to present all the census returns that have been made since the discovery of the islands, as they show a pretty uniform rate of decrease during the eighty-eight years which they cover. The first two were merely estimates; but it is believed that the one made by Capt. Cook was not far from the truth, as many evidences tend to corroborate the correctness of his judgment.

		Foreign.	Native.	Total.			Decrease.
1779	(estimated by Cook)			400,000			
1823	(estimated)			142,050	44	yrs.	257,950
1832	(official census)			130,315	9	„	11,735
1836	(ditto)			108,579	4	„	21,736
1850	(ditto)	1,962*	82,203	84,165	14	„	24,414
1853	(ditto)	2,119	71,019	73,138	3	„	11,027
1860	(ditto)	2,716	67,084	69,800	7	„	3,338
1866	(ditto)	4,194	58,765	62,959	6	„	6,841

* Including half-castes.

The total ratio of decrease in the whole population during the past six years has been within a fraction of 10 per cent., while the ratio of decrease among the natives alone has been 13 and 3-10ths. At the present rate, the aboriginal Hawaiian race will be nearly extinct at the close of this century.

As in other like cases, doubts are expressed in regard to the entire accuracy of the returns in some particulars, but there seems to be no doubt as to the decrease of the population; and the *Advertiser* of another date refers to the causes of this decrease, finding the chief cause in the fearful prevalence still of vice and crime,—which are said to have been sadly increasing of late; and the principal reasons for this increase in "political degradation," and the readiness with which the people now obtain intoxicating drinks.

South Africa.

THE religious awakening begun under the preaching of Mr. Taylor, of California, continues to advance at the Wesleyan stations. Mr. Kirby, of Verulam, mentions the impressions made on two chiefs. He describes thus the superstition of one of them :—

From previous conversations I had gathered that his faith in the superstitions of his fathers was entirely shaken. In the time of trouble he had resorted to his heathen oracles, and they had all failed him. Sickness had overtaken him, and disease had weakened his frame, until he had become the shadow of his former self; and to remove the disease, he had offered, through the witch-doctor, the priest of his religion, sacrifices to the *dwadhlosi*, or the spirits of his ancestors. But their anger was not appeased; and he said, and his appearance confirmed what he said, "I am not better, but rather grow worse." But in other respects they had failed. Now the great object of life with the Kaffir is to build up a large family, and leave them, with his large herd of cattle, to his heir; but though he may have a hundred cows, and as many daughters as will be worth five hundred more; though he may have robust health and the promise of a long life; unless he have with them a son to take his place when he shall have passed away, all else is of no avail. And if this be the case in the least family in the tribe, how much more will the royal house be anxious to perpetuate its name, and leave a successor on the throne! This question was agitating the breast of the poor heathen chief, and was apparently driving his sleep from him. He had had sons, he said, but, just as they were budding with promise of life, sickness had withered them like grass, and the hand of death had gathered them again. He had sought to appease the spirits, and had *prayed* to them that a son might be given him; but, like the worshippers of Baal, he had found that his god failed him in the day of his need.

Mr. Davis, of Graham's Town, gives a cheering view of progress :—

I send you a short letter to inform you of the progress of the good work of conversion in this circuit. Since my last communication to you, we have admitted to full church-fellowship, by public baptism and by public recognition, one hundred and sixty-five persons. The services connected with these baptisms and recognitions were of the most solemn and profitable character. The chapel was filled by an attentive and well-behaved congregation of natives, among whom also were some of our European friends who had attended to show their sympathy with our native work, and to rejoice in this glorious accession of the heathen to the church of the living God. The greater number of those baptized were young men and young women, who, in the days of their strength and vigour, have thus given their hearts to Christ; but there were also men of hoary heads, and children of younger years, present before the Lord to acknowledge Him as their God.

After the usual preliminary service the whole of these one hundred and sixty-five persons, answering to their names, rose before the congregation, and each for himself and herself entered into solemn covenant with Christ, by distinctly renouncing heathenism and all the works of the devil; by their reception of the faith of Christ; and by engaging henceforth to keep God's holy commandments, and walk in the same all the days of their lives.

After this solemn profession of faith and of consecration to Christ, they were baptized by myself and the Rev. W. Impey, our general superintendent, in the name of the Father, and of the Son, and of the Holy Ghost. During the administration of the ordinance, the blessed influence from on high was eminently present, and all felt the attesting witness of the Holy Ghost and of Christ to His institution by the baptism from above, and the impartation of the "inward spiritual grace," of which the baptism of water was "the outward and visible sign."

East Africa.

The Bishop of Mauritius writes on the subject of the East African Slave Trade to the Earl of Chichester, President of the Church Missionary Society. The following quotation is given, showing the cruelty of the system :—

Monsieur Menon, of the Island of Réunion, who was formerly engaged in promoting what he calls the African Emigration to the French Colonies, describes the following scene on the river Lindie, on the eastern coast :—

"An Arab chief told us he had, in the forest at some leagues distance, a depôt of 800 men, whom he would bring to us the next day. I asked the chief to conduct us to his depôt, and at first he stubbornly refused. But when I promised him a rifle musket, which he eagerly desired to get, he consented, and led us thither. After three hours' march we arrived, but could see nothing. 'Where are they lodged?' we asked; and he pointed to a palisade of bamboo, open to the sky, where they were exposed, at the worst season of the year, to a fiery sun, alternating with torrents of rain, and sometimes of hail, without any roof to cover them.

"A man of tall stature, with his spear in his hand and a poignard in his belt, pulled up three posts, which served as a gate to this enclosure, and we entered. There they were, naked as on the day of their birth, some of them with a long fork attached to their neck; that is, a heavy branch of a tree *(une grossière branche d'abre)*, of fork-like shape, so arranged that it was impossible for them to step forward, the heavy handle of the fork, which they could not lift, effectually preventing them from advancing, because of the pressure on the throat; others were chained together in parcels *(paquets)* of twenty. The word which I underline is a trivial one, but it exactly expresses the idea. The keeper of this den utters a hoarse cry *(pousse une rougissement)*: it is the order for the merchandize to stand up. But many of them do not obey. What is the matter? Our interpreter, who has gone among the groups, will tell us: listen to him. 'The chains are too short; the dead and the dying prevent the living from rising. The dead can say nothing; but what do the dying say? They say they are dying —of hunger.'

"But let us leave the consideration of this trader's picture as a whole; and let us look to some of the details. Who is this creature who holds tightly in her arms a shapeless object, covered with filthy leaves? On looking close, you see that it is a woman, lying in the mud, and holding her dried-up breast to the child of which she has just been delivered. And those little girls who totter as they strive to rise, and who seem to ask for pity, on what are they leaning? On a dead body. And this man, who is working with his hands a piece of mud, which he is continually placing on his eye, what is the matter with him? Our guide tells us, 'He is a troublesome fellow, who set a bad example by throwing himself at my feet this morning, and saying with a loud voice, "I am dying of hunger," and I gave him a blow which burst his eye: he is henceforth good for nothing;' and he added, with a sinister look, 'He won't be hungry long.'"

Madagascar.

The Rev. W. E. Cousins, of the London Missionary Society, gives the following cheering indication of progress :—

"At Amboniloha, a village about four miles north of Antananarivo, where one of my deacons has a house, there has been a service held for about two years and a-half. Last spring Rainimaharavo, chief secretary of state, whose country house is close to the village, undertook to build a clay chapel, if the people would roof it and fit it up. A subscription list was commenced, and the money was raised, Rainimaharavo not only fulfiling his promise, but giving money besides. On Wednesday, March 6th, the opening service was held. When we reached the chapel we found a large number of people all round it, unable to find room inside. The building will hold about 300, but there must have been quite 500 or 600 outside; and what pleased us more than the numbers was, that many who were outside were heathens. Whilst we were conducting the opening part of the service, the people outside, not knowing our intention, asked that the preachers might stand where they would be able to hear. The men who made this request named the two villages from which most of the people came. At the time of the service there was not a chapel in either of them; but in one a private house has since been opened for preaching on Sunday, and we hope, ere long, to have a chapel in each. The attention of the people to the preaching was very marked, and I have no doubt many of them heard for the first time of salvation by Jesus Christ. It is rather a new feature in our missionary expe-

rience for the heathen to ask that the Gospel may be preached to them; but for two or three months past there has been a cheering increase in all our congregations, and the desire to hear the Gospel seems to be increasing on every hand."

He states the difficulties of educating a native ministry on account of early marriages and employment in the army.

Mr. Briggs, of the same society, states as to the advancement of the native Christians :—

"I am happy to bear testimony to the prosperity of the mission in Madagascar, and to the most pleasing aspects of the work of God amongst us. It is acknowledged by all that our congregations were never so large, and that there never was so earnest a desire on the part of the people generally to listen to the Gospel as at present. There is also a most pleasing change in the native Christians, I mean in respect to the efforts they are making for the spread of the Gospel. The Christians have done more, and given more, during the last few months than ever they have done or given before. The Malagasy Christians are learning what is often a very difficult lesson to learn, namely, to give for the spread of Christ's kingdom. I have been very much pleased with the efforts that my own people have made during the last two or three months."

United States.

From statistics recently compiled by Mr. L. E. Jackson, secretary of the New York City Mission, it appears that there are in this city three hundred religious and benevolent societies, hospitals, dispensaries, asylums, &c. The total receipts of twenty-eight leading societies for the year 1866 are estimated at 4,766,698.81 dollars. These are national organizations, and the proportion contributed by this city is from ten to fifteen per cent. The local benevolent societies collected 1,500,000 dollars, and special donations in this city for the same period reached the sum of 2,500,000 dollars. This exhibit is truly a credit to the liberality of our citizens. The activity and philanthropy of our churches is continually displayed in enterprises for the moral, religious, and temporal advancement of the public.

The strong and wealthy churches—such as the Collegiate Reformed Dutch, Trinity Protestant Episcopal, Madison Square Presbyterian, Fifth Avenue Presbyterian, St. Paul's Methodist, Tabernacle Baptist, St. George's Protestant Episcopal, and many others—have established missions, directly under their own supervision, and each mission supported and managed by the individual parent church. Some of these missions will doubtless in due time become strong enough to be set off as independent parishes, and be duly organized and incorporated as regular churches. These missions of the several churches are generally established within convenient distance of the foster church.

There are large sections of the city, particularly below Fourteenth street, where there are no strong churches able to start missions (except the Collegiate and Trinity). There are many needy districts where there is no church mission at all, as in the Sixth and other populous wards.

In order to supply these districts with religious instruction, the new City Mission was formed. This society, duly incorporated, and effectively managed by an able executive committee, is receiving special contributions for purchasing, building and leasing houses as Mission stations, where there will be regular preaching. It is not primarily the intention to establish churches in the ordinary significance of the term.

The committee have just begun the erection of a commodious chapel in First street opposite the Marble Cemetery, in the midst of the crowded population of the Seventeenth ward—a ward lately reported by the police as containing ninety-five thousand inhabitants. And in this station they hope to develope the missionary work in all its branches, and show what can be done in enlightening, elevating and benefiting all classes. Here accommodations will be found for an industrial school, a temperance society, a reading-room, a sewing society, a Sabbath-school, &c. Besides the regular religious worship, which will be the main object, there will be frequent social gatherings for music, essays, lectures, festivals, &c.

In one, a new station, only open two months, the number who attended were counted and found to be six hundred. In another station, which has been in operation a year, the number of attendants was two thousand. A new congregation is gathered every few weeks, and among such fluctuations it is only by the constant personal exertions of the missionary in charge that his audience can be kept up. A hundred mission stations might be opened, and without the painstaking arduous work of the devoted missionary not a person would attend.

The following are the statistics of the last year :—

45 missionaries ; 14 mission stations ; 35 rooms

in tenement-houses; 4,965 meetings; 118,277 missionary visits; 904 temperance pledges; 4,233 children and youth to Sabbath-schools and Bible-classes; 775 children to public schools; persuaded 10,029 persons to attend church and missions; aided hundreds of destitute families; found good homes for orphans; secured employment for many friendless strangers; united in marriage several couples living in sin; induced many Sabbath-breakers to close their shops; reclaimed 194 backsliders; persuaded 677 persons to unite with churches: and with the aid of 539 voluntary visitors, distributed 906,734 tracts.

A correspondent of the New York *Evangelist* gives the following account of the revival in Elizabethtown, New Jersey:—

The *Evangelist* has already had several notices of the work of grace in this place during the past spring. It began during the Week of Prayer, and in the Second Presbyterian Church—Rev. J. B. Patterson, pastor. God stirred up the people to a deep sense of their need of blessing, and to importunate prayer and personal effort for the salvation of souls. It resulted in the addition of twenty-four persons, of whom sixteen were by profession, to the church at the March communion. Then the four Presbyterian churches of the place united in a union work for four weeks, at the close of which there was a union communion, one of the most precious seasons of the kind ever enjoyed in Elizabeth. But the third Sabbath of June, the 16th, was the day of rejoicing for the Second Church—a church whose past history, under the pastorate of Dr. Magie for nearly forty-five years, has been a record of continued Divine blessing. At this last communion, the church received an addition of eighty, of whom fifty-six were by profession; and we hope there are still many who, in answer to prayer, will decide to follow Christ by the next communion season. This was the largest number ever received into this church at any one time, full as the past history of the church has been of such blessings. Many incidents of this communion were of special interest. In the number added was one entire family of four; of another family, a father, two sons, and a daughter; several heads of families, and a good proportion of young men. At the last two communions, forty persons were received from the Sabbath-school and the Bible classes. During the afternoon the Sabbath-school, under the superintendence of Mr. J. H. Sweetzer, held its anniversary, greatly adding to the interest of the day. The pulpit had been beautifully decorated for the occasion by the ladies. The anniversary was to the satisfaction of every one. The record of the school for the past year was a cause of deep gratitude; the numbers have increased about 150 per cent.

Late advices from Utah indicate that an irrepressible discord has broken out among the Saints, and that the problem of Mormonism will soon solve itself. Large numbers of anti-polygamists have left Utah, bound for Nauvoo, Ill. Brigham Young is being boldly denounced by many of his followers, and the sect is becoming rapidly demoralized. Two or three Sundays ago, Young, in a sermon at Cottonwood, denounced Wm. Howard, a distiller, who immediately rose in the audience and branded Young's statement as false. Young then ordered Howard to be put out of the house, which was done, and subsequently told his hearers to tear down Howard's house and distillery, which, however, they failed to do. A day or two afterward, Howard sent Young a letter, demanding a retractation of his personal statements, or he would hold him personally responsible. It is said Young intends to move to the newly-discovered gold mines.

We gather the following from various accounts:—

A correspondent of the *North-western Presbyterian*, writing from Iowa City, speaking of a revival in that city, says:—

"From all ages and classes have been gathered the subjects of converting grace. A large number of prominent business men have given effectual attention to the great business of life—the one thing needful. Some that were sceptical, and almost infidel in their sentiments, have found, by the experience of their hearts, that the Bible is the word of God, and are humbly rejoicing in the fruits of a childlike faith. As first-fruits of the interest which prevails, and which we trust is by no means at an end, we have received about forty to our membership (*i.e.* the Presbyterian church), a majority of them of adult years, and of character and influence in the community."

The *Presbyter* has the following item:—

"The church at Circleville, Ohio, of which the Rev. W. M'Millan is pastor, has been greatly prospered. It has purchased a large and commodious brick house for a parsonage, which will cost 6,000 dols.; has added to the pastor's salary 300 dols.; has all its pews occupied, and good attendance on all its meetings of worship; and has lately gained

an accession to its membership of thirty-two—twenty-eight on examination, and four on certificate."

The *Western Presbyterian* says that continued services have been held in the second Presbyterian church, Covington, Kentucky. As the result, it adds:—

"God's children were revived and strengthened, and twenty-five persons added to the communion of the church, the most of them, we believe, on profession of faith in the Saviour."

Fifty persons have been added to the Chestnut Street church, Louisville, Kentucky, in the last two months.

Of the Walnut Street church, Louisville, Kentucky, the *Western Presbyterian* says:—

"A protracted meeting has been in progress in this church since the beginning of the month—the services conducted chiefly by the Rev. J. S. Hays, the pastor elect. At a communion recently the additions announced were twelve by certificate, and six by profession, some of the Sabbath-scholars among the number. Two by certificate and one by profession have since been added."

The work of revival in the church at German Valley, New Jersey, the Rev. William R. Glen, pastor, has borne much fruit:—

"We have just gathered in the second harvest of the revival enjoyed last winter in this valley. After our communion in January, a prayer-meeting was held for several Sabbath mornings at the close of the service, when opportunity was given for any who desired the prayers of God's people, or instruction from the pastor, to manifest their desire. The result was twenty inquirers. On the first Sabbath of this month fifteen of these persons were received to the communion on examination, five of them receiving baptism; making fifty-one received since the first of January."

In the Presbyterian church in Lexington, Missouri, of which the Rev. Mr. Quarles is pastor, God has graciously wrought a good work, in bringing many souls into his kingdom. There have been sixty-one additions to this church on profession of faith in Christ within the last two months, and others profess to have found Christ as their Saviour.

There has been a religious awakening in San Jose, California, and many sinners have turned to Christ and sought forgiveness. To the Presbyterian church to which the Rev. J. S. Wylie ministers, sixty-five persons have been added, and the church encouraged to labour for the salvation of souls, and the building up of the kingdom of Christ.

Mexico.

THE late Rev. Mr. Hickey, agent of the American Bible Society in Mexico, organized a Protestant church in Monterey. That church now numbers about thirty converted Mexicans, who worship in a private house. Had they a meeting-house, "hundreds of Mexicans would go to hear the Truth who do not comprehend how God can be worshipped in a private house."

The cause of vital Christianity is suffering greatly in and around the above-named city for the want of a church edifice. A lot has been purchased, and a few thousand dollars are now very much needed to put up a suitable building. Miss Matilda Rankin, connected with the American and Foreign Christian Union, to whom, it has been said, Mexico is more indebted for what it has of evangelical truth than to all other sources combined, has raised 10,000 dollars, and purchased a building for a female seminary in Monterey. While that building is undergoing essential alterations, she has come to the States to raise funds for the church. Before the war, Miss Rankin had a seminary on the border of Mexico, for the education of Mexicans. For that she received her first encouragement from Philadelphia, and to the benevolent of that city and vicinity she now looks for aid.

SUGGESTIONS AND REPLIES.

AN EVANGELICAL SCHOOL IN TUSCANY.

IN the valley of the Arno there is a villa which for many years belonged to a devout Roman Catholic, who, being an invalid, as well as his sister that lived with him, built a private chapel in the large garden connected with it, in order to be able to have mass celebrated at home.

After his death, his widow and little girl could no longer afford to keep the villa, and the whole property (including the chapel) was accordingly offered for sale. But, during several years, although many persons looked at it, not a single proposal was ever made for it, "on account of there being no farm or fields attached to it."

It so happened that some Evangelical Christians

had long been wishing to find a room for hire in that neighbourhood, in order to open a fresh centre of evangelization; and when the English lady specially interested in this work heard of the above-mentioned villa and chapel, it appeared to her a Providential opening for the fulfilment of those wishes,—especially as she was at the time wishing to buy a house for herself to live in. She therefore made an offer for the property, which was accepted; and, contrary to expectation (for it was thought that the chapel would not be allowed to pass into Protestant hands), the purchase has been completed, in spite of the opposition and intrigues on the part of the priests and paolotti, on account of *the chapel;* and all difficulties having been overruled, she confidently expects that the Lord's blessing will rest on the work of evangelization to be done there.

The villa being larger than is requisite for her own use, she wishes to give up two rooms on the ground-floor for *school-rooms;* and she has reason to believe that a professor, having an excellent method and much experience, and who, moreover, has long been an Evangelical Christian, would willingly undertake the mastership of the boys' school, and thus promote the good work entered upon. She also thinks that, in time, the school might afford the means of preparing *pupil teachers*, who, when old enough, would meet the government examination at Florence, in order to obtain a diploma, without which no one can legally act as a teacher in Italy. The plan would thus, it is hoped, accomplish a double object, namely, that of forming a thoroughly good elementary school in a province where, in 1863-4, according to official returns, from 700 to 800 in every 1,000 of the inhabitants were unable to read; and eventually an Evangelical Normal School,—a thing urgently required, since, at present, if a young person belonging to a family that has renounced Popery, wishes to study with the view of becoming a teacher, the difficulties are found to be very great; while the want of Evangelical, *trained* teachers is also very great throughout Italy. In proof of the latter assertion a few words may be quoted from the last Report of the Evangelization Committee, at Nice:—"One of your committee who went to Milan, charged to improve and extend the education in connexion with the work of the Evangelists, could not find persons fitted for the purpose, and so the scheme remains in abeyance."

The villa is situated in a central position for at least four or five villages. If a school should be opened, there are several Evangelical families living near it, whose children alone would form a good beginning; and already several Roman Catholics have *offered* to send their children, in case the project should be carried out. The proprietor of the villa is therefore most anxious to open a school during the autumn of the present year; but since she is (and has been for several years) responsible for all the expenses connected with the work of evangelization in that district, she cannot undertake, *unaided*, any *fresh* responsibility. She therefore solicits help to supply funds for the master's salary, and the first charges for books, maps, benches, &c., &c.

The Rev. W. Parry, D.C.L., Vicar of Timsbury, near Romsey, Hants,—a sojourner at Bagni di Lucca, Italy, until the end of September, (D.V.), —commends the appeal to the sympathy and co-operation of every reader of it, and will be happy to answer all enquiries made of him respecting it, as well as to acknowledge contributions.

WEST AFRICA.

August 15th, 1867.

Sir,—I trust you will kindly pardon me for the liberty I am about to take in writing to enlist, if possible, your interest and sympathy on behalf of an object very near and dear to my heart, to be permitted to realize amongst the poor native females (the mothers and their little ones) in Cape Coast Castle, West Africa; and if you would do me the favour to spare a corner in your next month's number of *Christian Work*, I should be truly grateful; and I trust, with the Lord's blessing, it might be very helpful to the cause. I am very anxious (D.V.) to return to the Gold Coast this year, if the further necessary means can be gathered in by the close of the autumn. I read an article with true interest in this month's number of *Christian Work*, connected with missionary efforts in "Bonny," West Africa. That station is further down the coast; but, upon one occasion, my dear husband and myself met the Queen of Bonny, and were pleased with her intelligence. She spoke English very fairly, and was in this country in 1861. I do feel that the hitherto dark and heathen land of Africa is now beginning to open up a prospect for carrying out missionary work. In many parts, and during the time we were resident upon the Gold Coast, we were much encouraged in our efforts amongst the poor natives in telling them of a Saviour Lord, and conveying instruction to them from day to day in God's Word. The last circular contains the

chief points connected with the school, in a condensed form.

I am,

Your obedient Servant,

S. C. Mosely.

The following is the circular:—

CAPE COAST CASTLE, WEST AFRICA.

"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. vi. 2.

Dear Christian Friends,—Will you suffer me to plead with you this injunction in seeking your aid to enable me to bear the burden which in the providence of God has been laid on me; and that is, to carry out the heart's desire of a beloved husband, now in glory. In 1862 he was appointed Chief Justice of the Gold Coast settlements, and early in that year we landed together at Cape Coast Castle, full of bright hopes for the future. My husband was a sincere, humble Christian, and, whilst earnestly devoting himself to his civil duties, began at once to form plans for the spiritual improvement of the natives. He desired that they might receive not only the advantages of our enlightened jurisprudence, but be brought to see "the true light, which lighteth every man that cometh into the world." His soul yearned for them to feel and rejoice in the power of new life in Christ Jesus. This affectionate concern was warmly responded to by them, and we were mapping out for ourselves many labours of love amongst these intelligent, awakening people, when suddenly the message came from the Master, "Come up hither," and my dear husband and friend passed from us, leaving myself and the poor warm-hearted natives speechless with anguish. The chiefs roused first, and with much sympathy comforted me and showed me my duty: "I must not yield to grief, but try and carry out as far as I could my husband's wishes, and give myself to them in the work of their instruction." I believed this to be the Holy Spirit's teaching, by them voice, and consented, for my heart warmed towards them who, in my extremity of sorrow, had shared it with me, and ministered to the utmost of their ability. But how were we to get funds to raise the necessary buildings, when he who would have supplied them was taken from us. After much prayerful consideration, it was arranged that I must go to England and lay our case before the Christians there; and when enough money should be raised, return, if it pleased God, and commence my part of the proposed efforts. This was, of course, among the women and children. We want to build school-rooms, where the female children can be instructed in the Word of God, and trained in industrial and useful pursuits; and, in time, from among these, we hope to supply female teachers for other schools upon the Gold Coast. Into these school-rooms the mothers will also be gathered from time to time, to be taught concerning the things of God, and such domestic matters as may tend to elevate themselves and their families in their general habits. The sum required is £800. Towards this, more than half has been already subscribed; and if, in answer to this appeal, the remainder be supplied, I trust to return this year, and, by the Lord's help and grace, give up myself to labour among these dear people as long as He sees fit to spare my life below. The buildings will be placed under legal trust, for the sole use of the native population of Cape Coast Castle, for Christian instruction; and the Society for promoting "Female Education in the East" will supply an agent to carry forward the work when I am called away. The chiefs and other residents in Cape Coast, both European and native, have promised to give the school their full support. When once established, all we shall ask of kind friends in England will be a few annual subscriptions to supply books and school materials. I have already received gifts of books and scripture prints; and some neat clothing for the children, either of coloured linen or calico, would be very acceptable, as they only obtain such material from England, it being so very expensive. Dear friends, I have laid before you our need. May the Lord incline your hearts to extend help, and may He richly reward you in abundant blessing on your own souls.

I am, yours faithfully,

S. C. Mosely.

24, Upper Berkeley Street,
Portman Square, W.
August 6th, 1867.

With lists containing the names of those who have already contributed to the school fund, any further particulars will be gladly given by myself and F. Fitzgerald, Esq., late Hon. Sec. of the "African Aid Society," and Editor of the *African Times*. 28, Stockwell Park Road, Clapham, S. [illegible], Lady Secretary of the "Society for Promoting Female Education in the East," 289, Vauxhall Bridge Road, Pimlico, S.W., will kindly answer enquiries. Messrs. Nisbet & Co., 21, Berners Street; Suter & Co., 32, Cheapside, E.C.; Morgan & Chase, 38, Ludgate Hill, E.C., will also receive subscriptions and donations.

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